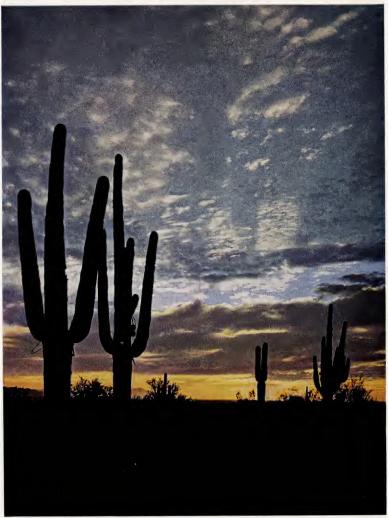
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MARCH 1956

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by Dr. Franklin S. Harris, Jr.

STUDIES in Soviet Russia began to examine systematically in 1933 agriculture in the zone of perpetual frost in which some layers under the surface of the earth are always frozen. The depth of the frozen layer varies, but on the shores of the Laptevykh Sea on the edge of the Arctic Ocean frost reaches more than 1600 feet into the crust of the earth. The efforts to increase the thickness of the soil suitable for agriculture by thawing the ground after vegetation has been cleared results in thawing of the thicker layers of ice underneath, so that the earth's crust softens, settles, and may sink, leaving large lakes of great depth. Nestor Korol reports in Science that under the most favorable conditions in the zone of perpetual frost the greatest yield of cereals to the acre amounted to: wheat 12 bushels, oats 29, and potatoes 82.

To study the ocean near the bottom, oceanographic ships carry 5 to 6 miles of steel cable on their winches. In deep water the weight of the cable comes so close to the strength of the cable that tapered cables may be required for great depths. Containers to hold instruments can be made of glass or aluminum for use at a depth of several miles and still be light enough to be buoyant.

In the past nearly two decades the commercial production of such synthetic fibers as nylon, orlon, dacron, and others indicated a lack of good colors and poor fastness of the colors. Within the past two years great progress has been made in the dyeing of piece goods. It has been discovered that carriers or swelling agents aid the penetration of the dye into the fiber, and further that high temperatures and pressures aid successful dyeing.

BEAUTIFUL insects both alive and dead, have been used in many parts of the world as jewelry for decoration purposes. Middle and South American Indians make necklaces of colorful beetle-wings. Indians farther north string the beetles themselves together for necklaces. Malayans tie butterflies to their hair so they can't fly away.

MARCH 1956





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A Question of Educational Philosophy

by Dr. G. Homer Durbam VICE PRESIDENT, UNIVERSITY OF UTAH

Soviet Professional Manpower is the title of a 400-page volume recently published by the National Science Foundation, Washington, D. C. (1955). It is based on exhaustive research by Boris Gorokhoff, head of Slavic Languages Section of the Library of Congress, and was completed in final form by Nicholas DeWitt of the Russian Research Center of Harvard University. It is undoubtedly the best available information, factual in nature, on the

The basic aims of Soviet educational policy are to create "the new Soviet The individual, his benefits, man." profits, the realization of his full capa-

bilities, are by-passed by the all-embracing notion of service to the state. The study states it briefly:

Reduced to its fundamentals, Soviet educational philosophy rests on three major premises. The first of these is that the advancement of science and technology is best promoted

through the central planning of education and research. The second is that scientific and educational efforts are primarily a means for the advancement of the social, economic, political, and military interests of the nation. The third is that the basic truths of human life, of nature and of the universe, and of social, political, and economic reality, have been discovered and proclaimed and are beyond debate, so that the task of the teacher and of the scholar is to demonstrate and to apply these truths rather than to question them or to seek alternative truths. (Pp. 3-4.)

I will leave readers to judge the desirable differences between these aims of education and the objectives to be sought in their own schools! The major interest in the present study may well highlight the importance of educational philosophy and values. Suffice it to say that the thirty-three Soviet universities (proper) account for relatively feweight to twelve percent-of the total output of Soviet higher education. The bulk come from the Soviet "institutes" of which there are over eight hundred. These institutes do not offer any general education, only the particular specialty for which they exist. An analysis of the leading 758 shows this breakdown:

Engineering-industrialI	77
Agriculturall	.09
Socio-economic	35
Education 3	49
Health and physical ed	88
(Includes 63 for medicine)	
Total	58

Even the universities (33) emphasize the Soviet philosophy. As a rule, the study states, "Soviet universities . . . have about six divisions." These chief six (or related ones) are "starred" in the table which follows. The other eight represent divisions of study found somewhere among the thirty-three univer-

"Distribution of Divisions of Soviet Universities, by Field, as of 1953-54" (p. 89) *Physical-mathematical

*Physical

*Biological

*Chemical

imes

*Geological

	4
	30
	23
and soil mechanics	
*Mechanical-	
mathematical	22
*Geographical	18
*History	
*History-philology	17
*Philology	16
Jurisprudence	12
Economics	8
Eastern and	
Pacific cultures	4
Other	62
Total	
- Otta	

University training lasts about five years. That in the institutes varies from four to six years. A rigorous secondary system underlies both, with nearly half of the work in science and mathematics. Entrance, either to a university or institute, is based on stiff competitive examinations. Prior to 1955 applicants were from seventeen to thirty-five years of age. In May 1955 the lower age limitation was abolished. The entrance examinations fall into seven subject classifications:

Russian language and literature Mathematics Physics

Chemistry

History of the peoples of the USSR Geography English, French, or German

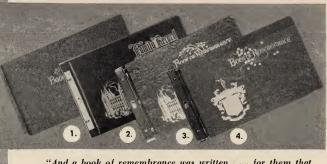
In 1951 there were 355,000 admittances. Of these, 31,000 were exempted from entrance examinations in view of previous records. There were two applicants for each vacancy. For places in some of the institutions, there were from five to twelve applicants for each place; for example, the Moscow Institute of Aviation Engineering.

Graduation from one of the universities involves a state-accrediting oral examination before a public audience, covering the entire course of study. Instruction prior to graduation involves lectures given to large groups, from one to several hundred, coupled with "sec-

> (Continued on page 206) THE IMPROVEMENT ERA

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RESEARCH CONTROL OF THE CONTROL OF

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McKay

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> The Church of Jesus Christ of Latter-day Saints

> > The Cover

The quiet drama of the desert sunrise unfolds as the giant saguaros, largest of the cactus family, stand out boldly before a cloud-studded sky in southern Arizona. The full-color photograph is the work of Josef Muench.

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President David O. McKay

David O. and Emma Riggs McKay, married for 55 happy years, have reared a family of faithful, upright, god-fearing children. The devotion, consideration and understanding that exist between this lovely couple, and among members of the

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Just off the press, this heartwarming book, written by the President's second son, gives intimate glimpses into the life of the family of a prophet. Beginning with the ancestry and early life of David O. McKay, and including little known and seldom told incidents and human interest stories, the volume aids greatly in understanding the life and character of this universally loved Church leader.

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A Family Favorite



Banana

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2 eggs 1½ cups sugar

Sift together flour, Baking Powder, and salt. Add oil, bananas, and milk. Beat until the mixture forms a very stiff batter. In a separate bowl, beat eggs until thick and foamy. Gradually add sugar and beat until very well blended. Foldegs-sugar mixture into first batter. Pour into 2 greased and floured 9 x 1½-inch round layer cake pans. Bake in a 376° F. (moderate) oven about 30 minutes. Cool before frosting with Seven Minute Frosting and walnut meats.

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On the Bookrack

HOME MEMORIES OF PRESIDENT DAVID O. McKAY

(Compiled and written by Llewelyn R. McKay. Deseret Book Company, Salt Lake City. 1956. 273 pages. Plus index. \$3.75.)

Intimate sidelights into the family life of President McKay insure delightful and provocative reading. Little-known facets of President McKay's life are revealed in this volume: his love for and concern for family, friends, and even the animals on his land; his firm belief in the value of education; his soul-stirring testimony, a testimony that has been borne throughout many countries of the world.

Although widely recognized as a public speaker of great ability, President McKay, as evidenced through this book, is entitled to respect as a poet.

The love and devotion that exist between President and Sister McKay is evidenced throughout the book as is their close-knit love of their children. Married for fifty-five years, they exemplify the ideal of a completely happy marriage.

Home Memories of President David O. McKay provides inspirational reading of the highest calibre and should be a part of every Latter-day Saint home.—M. C. I.

THE LIFE OF LORENZO SNOW

(Thomas C. Romney, S U P Memorial Foundation, Salt Lake City. 485 pages. \$3.00.)

TEVERAL generations of faithful members have carried the work of the Church forward since Lorenzo Snow, fifth President of the Church, closed his mortal existence soon after the turn of the century. Now they have the opportunity, perhaps for the first time, to read the fascinating story of the full life of President Snow. And full it was -all eighty-seven years of it. Dr. Romncy has masterfully woven the details of his life, which are a part of the history of the Church—as he lived it—from the days of Kirtland to the twentieth century. His carrying of the gospel message to Italy is well covered, as are his missionary experiences in Great Britain, Switzerland, Malta, the Sandwich Islands, and among the American Indians. Then there is the better-known story of his three short years as President of the Church-and of his administration which solved great problems. The volume is illustrated with rare photographs and has a complcte index.-A. L. Z., Jr.

LITTLE STEPPINGSTONES
(Lucy Gertsch Thomson. Illustrated by

Erla Young. Deseret Book Company, Salt Lake City. 1956. 96 pages. \$2.00.)

In the ten stories that appear in this book for young folk, the author has incorporated everyday lessons that will prove character building. Told in a forthright manner, the stories will find a ready response from young readers or from classes in which the stories may be told. There has been a need for such stories, and this volume will meet that need.

The titles of the stories indicate their appeal: A Changed Boy, A Cheery Place to Be, A Time to Say Yes, The Mirror, Bossy Gets the Apples, Dan's Victory, Old Buck, One Hundred Dollars, Susan's Choice, and the Letter in the Jacket.

GOD HIS SON JESUS AND MAN (Religious Publications, Inc., Dodge City, Kansas. \$5.95.)

This book is a most unusual one, combining as it does representations of the entire Bible through the 90 fullpage, natural-color reproductions of world-famous masterpieces of Bible art, plus the telling of each Bible story on the accompanying page.

The wisdom with which the book has been prepared is evidenced throughout, especially in the artist and picture index as well as in the biographical material collected for each of the artists whose paintings are reproduced.

The book is a museum piece, one to be treasured as well as uscd.—M. C. J.

THE MURDER OF THE MAN WHO WAS 'SHAKESPEARE.'

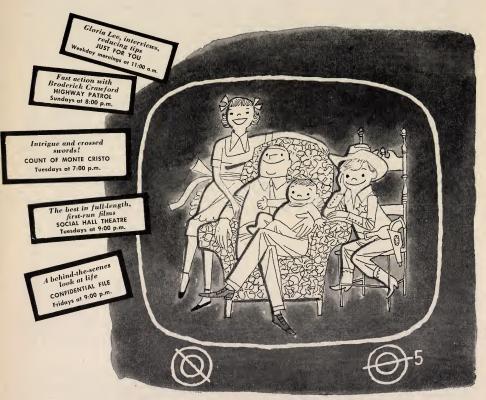
(Calvin Hoffman. Julian Messner, Inc., New York. 1955. 232 pages. \$3.95.)

PERIODICALLY students have come forward with the theory that Shakespeare didn't write the plays credited to him. Francis Bacon, the Earls of Oxford, Rutland, Southampton, and Derby have been perennial choices for the authorship-together with Christopher Marlowe. Calvin Hoffman in The Murder of the Man Who Was 'Shakespeare' puts forward again the claim that it was Christopher Marlowe who, though supposedly killed, was kept alive through a magnificent hoax, following which he continued writing but under the name of William Shakespeare, after obtaining permission of this fourth-rate actor for this deception.

The book makes fascinating reading which, if true, will prove as the author states "the weirdest cloak-and-dagger tale ever conceived." A least, the work has prompted the bishop's court to authorize the opening of a 500-year-old

(Concluded on page 205) THE IMPROVEMENT ERA

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MARCH 1956

THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

December 1955

11 ELDER LeGrand Richards of the Council of the Twelve dedicated the new and remodeled chapel of the River Heights Ward, Mt. Logan (Utah) Stake.

Elder Sterling W. Sill, Assistant to the Council of the Twelve, dedicated the chapel of the Phoenix Fifth and Eleventh wards, East Phoenix (Arizona) Stake.

Bishop Thorpe B. Isaacson of the Presiding Bishopric dedicated the chapel of the Ephraim South Ward, South San-

pete (Utah) Stake.

Elder George R. Glade was sustained as president of the Park (Salt Lake City) Stake, succeeding President Charles B. Richmond. President Glade's counselors are Elders R. Lamont Stevens and LeRoy A. Dreschsel. President Glade was second counselor to President Richmond. Elder John C. Duncan was released as first counselor in the retiring presidency.

- BRIGHAM YOUNG UNIVERSITY received a grant of \$1,030,100 from the Ford Foundation. Church-operated hospitals in Utah, Wyoming, and Idaho received amounts varying from \$10,000 to \$219,800 from the same source.
- The Salt Lake area quartet festival under the direction of the divisions 9, 10, and 14 of the MIA closed. Superior ratings went to eight of the eighteen quartets which appeared in the eighteen quartets which appeared in the finals. These winners were: Valley View Second Ward, Wilford Stake (male); Canyon Rim Ward, East Mill Creek Stake (mixed); Monument Park Fourth Ward, Monument Park State (mixed); Wasatch Ward, Hillside Stake (ladies); Grant Eighth Ward, Grant Stake (ladies); Yalecrest Ward, Bonneville Stake (ladies); South Twentieth Ward, Ensign Stake (ladies); Canyon Rim Ward, East Mill Creek Stak (ladies). Other divisions of the MIA held their own music festivals.
- 18 President David O. McKay deivered the "Church of the Air" address on the Columbia Broadcasting System's radio network. His address was titled "Joseph Smith—the Source of His Greatness."

Special services were held in most wards and branches throughout the Church honoring the Prophet Joseph Smith. This was the Sunday closest to the sesquicentennial anniversary of his birth, December 23, 1805.

Elder Gordon B. Hinckley of the presidency of the East Mill Creek (Utah) Stake, spoke to the subject "A Testimony of the Divinity of the Prophet Joseph Smith" on the "Faith in Action" radio series of the National Broadcasting Company.

- THE RECENTLY completed Los Angeles Temple was opened for guided tours of the general public.
- 21 GROUND was broken for the temple at Hamilton, New Zealand. At the same time ground was broken for the David O. McKay Auditorium and the Matthew Cowley Memorial Administration buildings, which will be used by the Church college there.

The New York Supreme Court granted a petition of Ellsworth Morgan Statler, heir to a hotel fortune bearing the family name, for the revision of a trust agreement so that the Church is to receive approximately one million dollars. Mr. Statler is a non-member.

- 24 WITHIN HOURS after unseasonable and destructive floods struck in Marysville, Yuba City, and Gridley, California, Church welfare supplies were on the way for our members' use in that area.
- 25 Elder Mark E. Petersen of the Council of the Twelve delivered the address on the "Faith in Action" radio program of the National Broadcasting Company. His title was "Let Earth Receive Her King."

Elder LeGrand Richards of the Council of the Twelve dedicated the chapel of the Midvale First Ward, East Jordan

(Utah) Stake.

THE ANNUAL report of the YWMIA for the year ending June 30, was released, indicating that membership of the organization was 63,167, having increased from 58,799 in 1954. Awards to girls totaled 33,331 compared to 29,165 for the previous year. Leaders' awards were 5704 compared to 4324 for the year ending June 30, 1954.

January 1956

8 PRESIDENT David O. McKay dedicated the chapel for Navajo Indian students at Brigham City, Utah.

Brigham Young University Stake, the 225th now functioning in the Church, was organized on the campus of that Church university, at Provo, Utah, un-

der the direction of Elders Henry D. Moyle and Adam S. Bennion of the Council of the Twelve. There had been three branches of the Church functioning on the campus for some time, part of the East Provo Stake. With the organization of this new stake, students have been asked to transfer their membership records to the stake from their home wards except for those students who live at home or are active in other Provo wards at the present time. Each bishop in the Church also has been instructed to transfer membership records of students to the BYU registrar. Students will be eligible for mission calls from their home wards through provision made for return of membership records at the request of their home bishops. There are twelve fully organized wards within this new stake, which is unique in the Church. Elder Antone K. Romney, assistant dean of the college of education of BYU and former president of the Provo Stake, was sustained as president of Brigham Young University Stake, with Elders Daniel D. Bushnell and Joseph T. Bentley as his counselors, and Fred A. Schwendiman as stake clerk.

Elder Delphin S. Hiatt, formerly second counselor in the Nebo (Utah) Stake presidency, sustained as president of that stake, with Elders Reed J. Money and Harold Harmer as his counselors. President George Christensen and his first counselor, Elder Abner H. Baird were released.

- 14 THE ANNOUNCEMENT WAS made that with the appointment of Elder Guy B. Rose, former member of the New York Stake presidency, the presidency of the Los Angeles Temple Mission is complete. They are President A. Merlin Steed and his counselors, Elders Raymond A. Summers and Guy B. Rose.
- THE CHURCH music committee began the first class of a twelveweek course of study for organists in the Salt Lake City area.
- THE FIRST PRESIDENCY announced the appointment of Elder Ray E. Dillman of Roosevelt, Utah, to succeed President Benjamin L. Bowring as president of the Hawaiian Temple. President Bowring has recently been appointed to preside over the Los Angeles Temple. President Dillman was president of the Western States Mission from 1949 to 1954.



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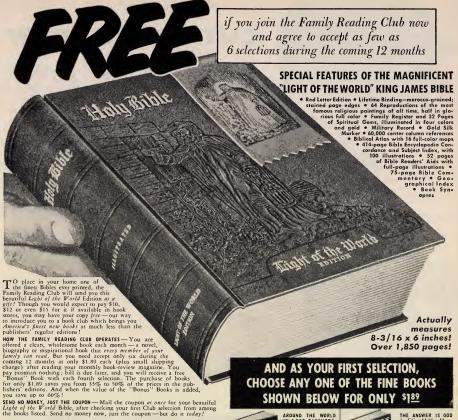
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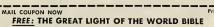
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SEWING MADE EASY



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-Photo by Hal Rumel

Last Stand of the Lombardies

by Dorothy J. Roberts

STILL GUARDING the fields stand the lombardies, Where wind roamed, master once, a denizen That swept down from the plateau. Now the trees Temper the hurricane and tell of men

Who, planting a dream with but a twig in hand, Bent to the burden, willing then to take In calloused palms the promise of the land. With age, now voices quaver, boughs may break.

The monarchs climb the sky and rim the farm; One, ancient, falls from their majestic row To choke the highway with a massive arm, And youth will mourn because the past must go.

Here man and tree have towered into grace. A century its boughs have been his shield, With matted roots locked in a mighty base To gird the tilled rectangle of his field.

SECURELY rooted in rewarding earth,
Long wresting from the elements, were fed,
The trees, the men, with lifted hearts from birth,
Who battled both for beauty and for bread.



SPRING COMES TO TWO

By Ethel Jacobson

HE SAW a flower Upthrust through earth; She sensed the portent Of new birth.

He watched a sparrow In new-leafed trees; She smiled, "God loves The least of these."

He viewed pale stars In the quiet night; She heard a choir sing, Heavenly bright.

He felt earth stir From its wintry prison; She knelt and whispered, "Christ is risen!"

THE GLASS OF FASHION

By Lori Petri

T IS A LAKE up in the hills Reflecting every seasonal hue. In spring it mirrors petaled frills And billowy cloth of cloud-flecked blue; In summer, full green for the globe, Wing printed, as correct attire; And in the fall, a russet robe For smoke-blue evenings by the fire. With winter having naught to wear, The glass of fashion seldom stirs, Except to show, if a brown bear Pass by, the latest trend in furs.

HOUSING

By Virginia Scott Miner

THE NEST was obviously made for wrens. No sparrow large enough to want a nest Could possibly squeeze in. Yet there one stood,

Trying it on for size: a fifty-two Straining to wear size twelve, an ugly sister Sure that the shoe would fit. The wren would pause,

Rev its small engines up, then beak-sharp dive;

The sparrow, driven off, returned. How it would end, who win, we hoped we knew

Meanwhile we stayed and watched; and when the wren Pulled out the sparrow's twigs, placed its own

furniture. It was our home, our spring!

I SAW SPRING COME

By Linnie Fisher Robinson

I SAW SPRING come to town today Upon a willow tree, And three small crocuses stood up To smile their gold at me.

Out of the south a warm wind blew, And the grass turned green before my eyes, While overhead the wild geese flew Heralding with their cries.

IT'S SPRING

By Shirley Howard

I'm sure That it's spring, For I Heard the word From a bird, Watched an ant Climb a plant, Spied a blossom Playing possum. And I Washed a curtain Now I'm certain That it's spring!

LAST SHIFT

By Georgia Moore Eberling

THIS is the time toward which the years have run.

With steady pace they sped from day to day. The past is like a finished web, close-spun By time and fate, with threads of gold and

His lusty youth was spent within the mill; His hours were bounded by the changing shift;

But now life's sunset west flames daffodil, And age has brought the cherished, dreamedof gift

Of freedom. At the end of day his hands, Toil-worn and gnarled, will put his tools aside. There was a time he dreamed of distant

lands, But that was when the years were at flood

tide.

Now he is old, and fifty years of toil Have bound him hand and foot in habit's



-Photo by H. Armstrong Roberts

GRANDPA AND THE STARS

By Margaret Evelyn Singleton

CRANDPA SCANS the sky last thing each night To see that no small star is out of place In the cosmic order. He knows spangled light

Represents reliability in space,
That he can trust the Architect to keep His soul through nightly, and eternal sleep.

ADVICE FOR PLANTING

By Patricia Duff McGinley

PLANT NOW your pear trees in the hungry land. With eyes that see beyond all times of

dearth, Watch well the seeds that trickle from your hand

To bear new life within the barren earth.

You may not see the pioneering shoot Nor smile on orchards graciously grown tall

Nor ever gather in the golden fruit, But dream, oh, dream, and let the sweet seed fall!

LAST DAYS OF WINTER

By Rachel Mack

THE WORLD is frayed with winter: Torn boughs dangle From bare trees, and a tangle Of wornout stalks and leaves Mark the last year's row. Brown fields shiver, Patched at the sleeves Thinly with soiled snow.

Need of replenishing Calls for a diligent hand To sort and clean and mend. What holds the housewife Spring?

SPRING'S NEAR EDGE

By Helen Maring

WITH MELTING snow on every hand, With early northbound bird alert, New hope of spring is on the land: New life is stirring in the dirt. The brave green shoots of crocus peep To find the leaves of trees asleep; And yet, the buds make promise clear That winter sulks, but spring is here.

WITH MORE THAN SONG

By Wendell Blair Hammond

NCE in a lovely place at eventide To me a nightingale did sing. A joyous rhapsody, A clinging melody, This nightingale to me did sing With something more than song, So deeply more than song.

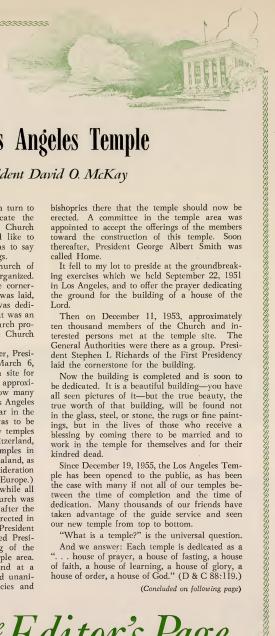
Once from dizzy height of mountain crag The world below I saw to farthest line. Distance then its secrets told As the awesome vision rolled. But farther still and by grace divine Did others see with more than surety, So deeply more than surety.

SPRING IF

By Lucretia Penny

S PRING fever'd be easy For me to endure If the weeds, too, got it-And found no cure.

THE IMPROVEMENT ERA



The Los Angeles Temple

by President David O. McKay

The Los Ange
by President Day

This Month, as the eyes of the Church turn to
Los Angeles, where we shall dedicate the
Itwelfth house of the Lord that the Church
has built in this dispensation, I should like to
share with you a little history as well as to say
something about our use of such buildings.

On Tuesday, April 6, 1830, the Church of
Jesus Christ of Latter-day Saints was organized.
Three years and three months later the cornerstone of the Kirtland Temple, in Ohio, was laid,
and on March 27, 1836, this building was dedicated by the Prophet Joseph Smith. That was an
achievement and a marked epoch in Church procedure, and in the establishment of the Church
of Jesus Christ in these latter days.

Nearly one hundred and one years later, President Heber J. Grant announced on March 6,
1937, that the Church had purchased a site for
a temple in Los Angeles. It contained approximately twenty-five acres. (I wonder how many
of us realized then that this temple in Los Angeles
would be the largest temple erected so far in the
history of the Church, and before it was to be
dedicated, we would have dedicated new temples
in Idaho Falls, Idaho, and in Bern, Switzerland,
and would have broken ground for temples in
London, England, and Hamilton, New Zealand, as
well as having another site under consideration
for a third temple upon the continent of Europe.)

World War II intervened, and for a while all
construction of new buildings in the Church was
interrupted. It was almost twelve years after the
announcement that a temple would be erected in
southern California was made that President
George Albert Smith, who had succeeded President Heber J. Grant, called a meeting of the
Church officers in the Los Angeles Temple area.
At that meeting, January 17, 1949, and at a
subsequent meeting, it was proposed and unanimously accepted by the stake presidencies and

bishoprics there that the temple should now be erected. A committee in the temple area was appointed to accept the offerings of the members toward the construction of this temple. Soon thereafter, President George Albert Smith was called Home.

It fell to my lot to preside at the groundbreaking exercises which we held September 22, 1951 in Los Angeles, and to offer the prayer dedicating the ground for the building of a house of the

Then on December 11, 1953, approximately ten thousand members of the Church and interested persons met at the temple site. The General Authorities were there as a group. President Stephen L Richards of the First Presidency laid the cornerstone for the building.

Now the building is completed and is soon to be dedicated. It is a beautiful building—you have all seen pictures of it-but the true beauty, the true worth of that building, will be found not in the glass, steel, or stone, the rugs or fine paintings, but in the lives of those who receive a blessing by coming there to be married and to work in the temple for themselves and for their kindred dead.

Since December 19, 1955, the Los Angeles Temple has been opened to the public, as has been the case with many if not all of our temples between the time of completion and the time of dedication. Many thousands of our friends have taken advantage of the guide service and seen our new temple from top to bottom.

"What is a temple?" is the universal question. And we answer: Each temple is dedicated as a ". . . house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God." (D & C 88:119.)

(Concluded on following page)

The Editor's Page....

THE EDITOR'S PAGE

(Concluded from preceding page)

The gospel of Jesus Christ teaches that all mankind may be saved by obedience to the laws and ordinances thereof. And yet, hundreds of millions have died without ever having heard that there is such a thing as a gospel plan. Since there is only one plan of salvation, surely there must be some provision made whereby these people may hear of it and have the privilege of either accepting or rejecting it. Such a plan is given in the principle of salvation for the dead.

This principle of salvation for the dead was not only understood in the days when the Savior taught among men, but was also applied as being an essential ordinance to be administered in order for the dead to enter into the kingdom of God. Since this ordinance had not been administered to them when they were living on the earth, the Lord made provision for it to be done by

proxy.

In the temples we administer such ordinances for the living and by the living for and in behalf of the dead. All ordinances performed by the priesthood of the Most High are as eternal as love, as comprehensive and enduring as life, and through obedience to them, all mankind, living and dead, may enter into and abide eternally in the kingdom of God.

In the temples of the Lord (and only in these buildings) do we perform marriages for time and all eternity.

The eternity of this marriage covenant is a glorious revelation, giving assurance to hearts bound by the golden clasp of love and sealed by the authority of the Holy Priesthood that their union is eternal. Temple marriage is basically appealing; it is scientifically sound; and any young man who takes his sweetheart to the temple should go there with the understanding that their union is to be just as eternal as the love that has brought them to the altar.

Young men and young women who would live the happiest lives would do well to prepare themselves to be worthy of that form of marriage which God has ordained—the union of a man and woman worthy to have their marriage solemnized in the temple of the Most High. There as true lovers kneel to plight their troth, each may cherish the assurance of the following:

First, that their married course begins in purity. The children who come to bless the union are guaranteed a royal birth so far as inheriting a clean body is concerned.

Second, that their religious views are the same. The difficulty of rearing children properly is aggravated when father and mother have divergent views regarding church affiliation.

Third, that their vows are made with the idea of an eternal union, not to be broken by petty misunderstandings or difficulties.

Fourth, that a covenant made in God's presence and sealed by the Holy Priesthood is more binding than any other bond.

Fifth, that a marriage thus commenced is as eternal as love, the divinest attribute of the human soul.

Sixth, that the family unit will remain unbroken throughout eternity.

This is the heritage of those who seek the blessings of our temples.



by Joseph Fielding Smith
PRESIDENT OF THE COUNCIL OF THE TWELVE

The Priesthood of the Nephites

"While studying our Book of Mormon lesson in our Sunday School class our attention was called to the statement in the Teachers' Supplement which says that the Nephites did not have the Aaronic Priesthood. Members of the class questioned the authenticity of this and called attention to the words in Moroni, chapter three, which clearly state that they ordained priests and teachers, to preach repentance and remission of sins. Then we read in Second Nephi 5:26, that Nephi consecrated Jacob and Joseph 'that they should be priests and teachers over the land of my people.' Will you kindly put us straight on this matter?"

Answer: After the tribes of Israel were brought out of Egypt the Lord proposed to make them a royal priesthood, conferring on members of all the tribes the authority of the Melchizedek Priesthood; but when they made a golden calf to worship in the absence

of Moses and were in constant murmuring and rebellion, the Lord denied them this great honor and took Moses and the Higher Priesthood from them, and decreed that this priesthood should not be given them and that they "should not enter into his rest, while in the wilderness, which rest is the fulness of his glory." From that time until the coming of our Redeemer, Israel was subject to the Aaronic Priesthood and the "carnal law," which was added. Instead of taking the firstborn of the families, the Lord separated the tribe of Levi and made them the priests of the people. "For the Lord had spoken unto Moses, saying,

"Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel."2

The Nephites were descendants of Joseph. Lehi discovered this when reading the brass plates. He was a

¹D & C 84:22-27. Numbers chapters 1-3. ²Numbers 1:48-49.

EDITOR'S NOTE

Response to Your Question is so large that it is possible to answer on these pages but a small percentage of the questions submitted. When you write, be sure to include your name and address in case it seems advisable to answer your letter personally.

descendant of Manasseh, and Ishmael, who accompanied him with his family, was of the tribe of Ephraim.3 Therefore there were no Levites who accompanied Lehi to the Western Hemisphere. Under these conditions the Nephites officiated by virtue of the Melchizedek Priesthood from the days of Lehi to the days of the appearance of our Savior among them. It is true that Nephi "consecrated Jacob and Joseph" that they should be priests and teachers over the land of the Nephites, but the fact that plural terms priests and teachers were used indicates that this was not a reference to the definite office in the priesthood in either case, but it was a general assignment to teach, direct, and admonish the people. Otherwise the terms priest and teacher would have been given, in the singular. Additional light is thrown on this appointment showing that these two brothers of Nephi held the Melchizedek Priesthood, in the sixth chapter, second verse of 2 Nephi, where Jacob makes this explanation regarding the priesthood which he and Joseph held:

"Behold, my beloved brethren, I, Jacob, having been called of God, and ordained after the manner of his holy order, and having been consecrated by my brother Nephi, unto whom ye look as a king or a protector, and on whom ye depend for safety, behold ye know that I have spoken unto you exceeding many things." This seems to be a confirmation of the ordinations that he and his brother Joseph received in the Melchizedek Priesthood. All through the Book of Mormon we find references to the Nephites officiating by virtue of the Higher Priesthood after the holy order. Alma, discoursing on the subject before the people of the city of Ammonahah said:

"And again, my brethren, I would cite your minds forward to the time when the Lord God gave these commandments unto his children; and I would that ye should remember that the Lord God ordained priests, after his holy order, which was after the order of his Son, to teach these things unto the people."4

In the opening verses of Alma, chapter 43, Mormon records the following:

"And now it came to pass that the sons of Alma did go forth among the people, to declare the word unto them. And Alma, also, himself, could not rest, and he also went forth.

"Now we will say no more concerning their preachings, except that they preached the word, and the truth, according to the spirit of prophecy and revelation; and they preached after the holy order of God by which they were called."

From these and numerous other passages we learn that it was by the authority of the Melchizedek Priesthood that the Nephites administered from the time they left Jerusalem until the time of the coming of Jesus Christ. By the power of this priesthood they baptized, confirmed, and ordained. During these years they also observed the law of Moses. They offered sacrifice and performed the duties which in Israel had been assigned to the priests and Levites. They observed in every detail the requirements of the law. When the Savior came to them, he fulfilled the carnal law and did away with the sacrifice by the shedding of blood of animals. He informed the Nephites that in him the law of Moses was fulfilled.⁵

When the Savior came to the Nephites, he established the Church in its fulness among them, and he informed them that former things had passed away, for they were all fulfilled in him. He gave the Nephites all the authority of the priesthood which we exercise today. Therefore we are justified in the belief that not only was the fulness of the Melchizedek Priesthood conferred, but also the Aaronic, just as we have it in the Church today; and this Aaronic Priesthood remained with them from this time until, through wickedness, all priesthood ceased. We may be assured that in the days of Moroni the Nephites did ordain teachers and priests in the Aaronic Priesthood; but before the visit of the Savior they officiated in the Melchizedek Priesthood.

⁴Alma 13:1. See also D & C 107:1-4. ⁵2 Nephi 25:24-30; 3 Nephi 1:23-25; 9:15-17; 15:2-8.

Joseph Fielding Smith

*Alma 10:3. The Improvement Era 8:781; J of D 23:184.

Spring in North Powder Valley, Oregon.

-Don Knight Photo



REPENTANCE

in the Plan of Redemption

by Elder Marion G. Romney of the council of the twelve

HE PROPHET JOSEPH SMITH specified as the first principles and ordinances of the gospel: ". . . . hrst, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost." (Fourth Article of Faith.)

These four principles and ordinances form the arch to the entrance of the Church of Jesus Christ of Latter-day Saints. Compliance with them is the process by which one receives that rebirth of the water and of the Spirit without which, as Jesus taught Nicodemus, a man can neither see nor enter into the kingdom of God. In one sense, repentance is the keystone in that arch. Unless followed by repentance, professed "faith in the Lord Jesus Christ" is impotent; unless preceded by repentance, baptism is a futile mockery, effecting no remission of sins; and without repenting, no one actually receives the companionship of the Holy Spirit of God, notwithstanding the laying on of hands for the gift of the Holy Ghost.

In this attempt to discover and define the place of repentance in the plan of redemption, I have been confirmed in my persuasion that it is most difficult to separate the principles of the gospel from each other and treat them one at a time. However, as our late beloved and able Apostle Albert E. Bowen has so eloquently said:

This is proper enough as a device for accilitating examination and analysis—making it easier to talk about. It is a common resort of the human mind which cannot always compass the whole until it has become familiar with the parts and these gradually have shaped themselves into relation with each other and are seen to fit into one pattern. Truth, presumably, is one whole, but the human mind does not grasp the entirety. We break it up into segments and nibble at them in apparent isolation from each other. Finally, with greater familiarity we begin to see relationships and begin putting the segments to-

gether. But we never really understand the separate fragments until we begin to see them as parts of the whole. (A. E. Bowen, *The Church Welfare Plan*, p. 41.)

With this statement in mind, you will understand why, as we proceed in our consideration of the place of repentance in the plan of redemption, we shall frequently have under consideration other principles of the gospel, particularly the atonement, with which repentance is inextricably entwined.

Repentance has to do with releasing men from spiritual death. It has nothing to do with the universal resurrection spoken of by Paul when he said.

. . . since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive. (1 Cor. 15:21-22; see also Romans 5:18.)

Spiritual death means banishment from God. It was the first death which passed upon Adam. It will be the last death to pass upon the still unrepentant at the day of final judgment. It is infinitely more far-reaching and terrible than physical death.

Perhaps it will assist us to understand spiritual death if we keep in mind that God is perfect; that he and all who associate with him are spotless; that no unclean thing can dwell in his presence. Jesus said, "... no unclean thing can enter into his kingdom; ..." (3 Nephi 27:19.)

This earth is a battleground where two mighty contending forces struggle for the souls of men. All mortals who come to accountability, as they react to the play of these forces upon them, yield in some measure to the temptations of evil. Thereby they become stained with sin. Thus stained, they are unclean and therefore unfit for the society of God, and are, as a consequence, banished from his presence. Such is the penalty imposed upon them by the law of justice.

Herein—that is, in the banishment of men from the presence of God—lies the necessity for the plan of redemption. For without some means being provided for payment of the penalty which the law of justice imposes upon men for transgressing the law of righteousness—that is, some means other than banishment from the presence of God—men would remain spiritually dead forever. Awful would be their situation.

Jacob says that without the plan of redemption

. . . the first judgment which came upon man must needs have remained to an endless duration. . . .

. . . our spirits must become subject to that angel who fell from before the pres-



EDITOR'S NOTE

ELDER Marion G. Romney, a member of the Council of the Twelve since October, 6 1951, as some up through the ranks of the Church. He has been a missionary, bishop, stake president, and Assistant to the Council of the Twelve. Born in Mexico, he knew the hardships of exile in his youth. Since that time he has lived in Idaho and Utah. He has been assistant managing director of the Church welfare plan since June 21, 1941.



Christ in the Garden of Gethsemane, from a painting by Heinrich Hofmann. "And bein in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." (Luke 22:44.)

ence of the Eternal God, and became the devil, to rise no more, (2 Nephi 9:7-8.)

You see, the devil is spiritually dead for all time. He is permanently banished from the presence of God. That is his awful predicament.

Without the plan of redemption, of which repentance is a vital part as we shall hereafter see, ". . . our spirits," Jacob continues, "must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself; . . . (Ibid., 9:9.)

Then contemplating the escape provided for us in the plan of redemption, Jacob continues,

O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit. (Ibid., 9:10.)

As already intimated, the purpose MARCH 1956

of the plan of redemption was to provide a means to meet the demands of justice in some way other than by leaving men forever banished from the presence of God. Now the demands which justice made for releasing men from spiritual death were heavy, but they could not be robbed. They had to be met.

One of those demands was that men's sins be atoned for. Man, being within the grasp of the demands of justice, could not make the required atonement. So far as he was concerned, he was inextricably bound. By the exercise of his own will, he had incurred the penalty of the broken law, and he could not, by himself alone, remove the penalty. He had to be rescued by someone other than himself or remain forever spiritually

The required atonement had to be made by someone upon whom spiritual death had not passed, someone over whom the demands of justice

had no claim. Such an one could be none other than a god, a god who, endowed with free agency, would in mortality submit himself to the temptations of Satan without once vielding thereto in any particular.

Because man had fallen, said Jacob,

. they were cut off from the presence of the Lord.

Wherefore, it must needs be an infinite atonement-save it should be an infinite atonement . . . the first judgment which came upon man must needs have remained to an endless duration. . . . (Ibid., 9:6-7.)

On the same point, Alma explains that as

. . the fall had brought upon all mankind a spiritual death as well as a temporal, that is, they were cut off from the presence of the Lord, it was expedient that mankind should be reclaimed from this spiritual death.

And thus we see that all mankind were fallen, and they were in the grasp of justice; yea, the justice of God, which consigned them forever to be cut off from his

And now, the plan of mercy could not be brought about except an atonement should be made: therefore God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect, just God, and a merciful God also. (Alma 42:9, 14-15.)

In the spirit world, when this matter of an atonement was under consideration, Jesus volunteered to make it. If you will indulge me for a moment, I should like to give you, in the words of the late Apostle Orson F. Whitney, a description of the scene where His proffer was made.

In solemn council sat the Gods; From Kolob's height supreme, Celestial light blazed forth afar O'er countless kokaubeam; And faintest tinge, the fiery fringe

Of that resplendent day, 'Lumined the dark abysmal realm Where earth in chaos lay.

Silence. That awful hour was one When thought doth most avail; Of worlds unborn the destiny Hung trembling in the scale.

Silence self-spelled, and there arose, Those kings and priests among, A power sublime, than whom appeared None nobler 'mid the throng.

A stature mingling strength with grace, Of meek though godlike mien; The glory of whose countenance

Outshone the noonday sheen. Whiter his hair than ocean spray, Or frost of alpine hill.

He spake; -attention grew more grave, The stillness e'en more still.

"Father!" the voice like music fell, Clear as the murmuring flow Of mountain streamlet trickling down From heights of virgin snow.

(Continued on following page)

THE PLACE OF REPENTANCE IN THE PLAN OF REDEMPTION

(Continued from preceding page)
"Father," it said, "since one must die,
Thy children to redeem
From spheres all formless now and void,
Where pulsing life shall teem;

"And mighty Michael foremost fall,
That mortal man may be;
And chosen saviour Thou must send,
Lo, here am I—send me!
I ask, I seek no recompense,
Save that which then were mine;

Mine be the willing sacrifice,
The endless glory Thine!

"Give me to lead to this lorn world,

When wandered from the fold, Twelve legions of the noble ones. That now Thy face behold; Tried souls, 'mid untried spirits found, That captained these may be, And crowned the dispensations all With powers of Deity.

"Who blameless bide the spirit state, Clothe them in mortal clay, The stepping-stone to glories all, If man will God obey, Believing where he cannot see, Till he again shall know, And answer give, reward receive, For all deeds done below.

"The love that hath redeemed all worlds All worlds must still redeem;
But mercy cannot justice rob—
Or where were Elohim?
Freedom—man's faith, man's work, God's

Must span the great gulf o'er; Life, death, the guerdon or the doom, Rejoice we or deplore."

Still rang that voice, when sudden rose
Aloft a towering form,
Proudly erect as lowering peak
'Lumed by the gathering storm;
A presence bright and beautiful,
With eye of flashing fire,
A lip whose haughty curl bespoke
A sense of inward ire.

"Send me!"—coiled 'neath his courtly smile A scarce concealed disdain— "And none shall hence, from heaven to earth,

That shall not rise again.

My saving plan exception scorns.

Man's will?—Nay, mine alone.

As recompense, I claim the right

To sit on yonder Throne!"

Ceased Lucifer. The breathless hush Resumed and denser grew. All eyes were turned; the general gaze

One common magnet drew.

A moment there was solemn pause—
Listened eternity,

While rolled from lips omnipotent The Father's firm decree:

"Jehove.", thou my Messenger!
Son Ahman, thee I send;
And one shall go thy face before,
While twelve thy steps attend.
And many more on that far shore
The pathway shall prepare,
That I, the first, the last may come,

And earth my glory share.

"After and ere thy going down,
An army shall descend—
The host of God, and house of him
Whom I have named my friend.

Through him, upon Idumea, Shall come, all life to leaven, The guileless ones, the sovereign sons, Throned on the heights of heaven.

"Go forth, thou Chosen of the Gods,
Whose strength shall in thee dwell!
Go down betime and rescue earth,
Dethroning death and hell.

On thee alone man's fate depends,
The fate of beings all.
Thou shalt not fail, though thou art free—
Free, but too great to fall.

"By arm divine, both mine and thine,
The lost thou shalt restore,
And man redeemed, with God shall be,
As God forevermore.
Return, and to the parent fold
This wandering planet bring
And earth shall hail thee Conqueror,

And heaven proclaim thee King."

'Twas done. From congregation vast, Tumultuous murmurs rose; Waves of conflicting sound, as when Two meeting seas oppose. 'Twas finished. But the heavens wept; And still their annals tell How one was choice of Elohim,

O'er one who fighting fell.

Pursuant to his divine appointment received in that great council, Jesus in due time came to earth as the literal Son of Elohim and the virgin Mary. He endured the temptations of Satan, but he never once yielded to them. "He suffered temptations but gave no heed unto them." (D & C 20:22; see also Mosiah 15:5.) He endured the indignities and cruelty of men. The pain he endured in Gethsemane and on the cross was sufficient to pay the penalty imposed by the demands of justice, sufficient to atone for all the sins of all men who ever had lived or ever would live in mortality upon the earth.

The intensity of his suffering was beyond the ken of men. No mortal has ever understood it, none ever will, for it is beyond human comprehension. We do know, however, that it was of terrible intensity, for of Gethsemane Luke wrote:

. . . he . . . kneeled down, and prayed, Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

And there appeared an angel unto him from heaven, strengthening him.

And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. (Luke 22:41-44.)

Speaking of that same suffering

eighteen hundred years later, Jesus said to the Prophet Joseph Smith:

Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—

Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men. (D & C 19:18-19.)

This was the awful price demanded by the justice of God and paid by Jesus to put into effect the plan of mercy-that is, the gospel plan of redemption through which men may escape from spiritual death. In this manner Jesus literally bought us with his blood. Paul twice says, "Ye are bought with a price," (I Cor. 6:20; 7:23) and Peter charges "false teachers" with "denying the Lord that bought them." (II Peter 2:1.) His blood was drawn from him in blood sweat, the most tortuous manner in which it could be spilt. From every beneficiary of the plan of redemption, Jesus merits everlasting praise, honor, and gratitude.

By his atonement, Jesus accomplished two things: (1) he overcame mortal death; and (2) he put into effect the plan of redemption from

spiritual death.

By atoning for the fall of Adam, he overcame death and brought about the resurrection. As has already been pointed out, the benefits of this aspect of his atonement are extended to every creature to whom death came as a result of Adam's fall. The Lord indicates the scope of its application in the following quotation from the Doctrine and Covenants:

And the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth.

For all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts, the fowls of the air, and the fishes of the sea;

And not one hair, neither mote, shall be lost, for it is the workmanship of mine hand. (D & C 29:23-25.)

The working out of that part of the atonement which brought about the resurrection was a great act of mercy by the Redeemer. It is matched only by the second aspect of his atonement. However, so far as the beneficiaries of universal resurrection are concerned, the bringing of it about was for them an act of justice, not of mercy only. This is so because mortal death came to them not as a penalty

(Continued on page 179) THE IMPROVEMENT ERA



Is Your Home Healthful?

by Joyce Knudsen

Mrs. W. sincerely believes she is

RS. W. IS A hard-working mother who believes her home and the care of her three children come before outside activities. Those of us who enjoy community work and social activities sometimes feel a twinge of guilt when she says that she prefers to save her energies for her attractive home and three youngsters.

I have heard friends say to her, "I wish my living room could be kept as beautifully tidy as yours. How do you do it with three children?" And she has replied happily, "Well, the years are short when children are small, and I feel all my time belongs to them."

But a few days ago I accidentally discovered how she actually interprets this devotion. Finding it necessary to borrow the inevitable cup of flour, I knocked at her back door, which leads into a small laundry and furnace room. As she opened the door, her seven-year-old son was straining across the laundry tubs to wash his face and hands. Seeing me, he stepped down from the tubs in childish embarrassment, which Mrs. W. found amusing. "He doesn't like coming in here to wash himself and have his baths, but I tell him I can't have the bathroom dirtied every time he needs a wash. He and Carol have their baths in here at night because it saves the bathroom being cluttered."

The child's face had turned scarlet, and he suddenly turned and ran out of the cluttered little room. I returned home with the cup of flour, remembering that this was the woman who had rebuked my invitation to a harmless evening gathering by saying that she liked children better than parties.

She would be speechless with indignation if a social worker hinted that her immaculate home is as unhealthful as a tenement.

The old, old problem of untidiness in the home has plagued parents for generations. But it is not necessary to become either a martyr or to deny children the use of their own home in order to keep it presentable and worthy of the family. Parents have greater mental abilities and resources than their children, and with a little effort they can find means of keeping the atmosphere of home as healthful as it is clean and tidy.

Parents of relatively large families often make a practice of keeping unnecessary possessions to an absolute minimum. If a woman tries to houseclean with an unprejudiced mind, she will usually find an astonishing number of items that aren't really worth their storage space and which only contribute toward clutter. Most of us must learn to throttle our instincts for hoarding and to deal with questionable objects on the basis of "Can we do without it?"

One clever mother has overcome the school-age bogey of general untidiness by instituting a family game called Spotting. Every week each child is given fourteen cents, two cents for each day in the following week. Whenever a child leaves his slippers in the living room or crayons on the kitchen table, the first member of the family who spots the item out of place calls the child's attention to it and receives a forfeited cent. In this home there are no nagging reminders of "You didn't put your rubbers in the closet," or "Why can't you remember to hang up your coat?" The spotting is done in a spirit of fun, and

the children become so interested in earning their tidiness money that it becomes increasingly difficult to find things left out of place. Nobody in the family is exempt, and mother and father must forfeit pennies if their own belongings are "spotted." Thus democracy and good fun encourage the habits of tidiness and good example. On Friday afternoon, after school, the children are allowed to go to the stores to spend their remaining-or increased-spotting money.

Today's children often have more toys than they need. Youngsters all too easily lose their sense of values if they come to expect a new little toy every payday. Mother wouldn't be plagued with so many ten-cent plastic cars all over the house if a gay wastepaper basket had been bought instead of a few of the cars. Even small children will take pleasure in a novel possession. If the resourceful parent presents it as a toy, it will be accepted as such. Mother will introduce it as an accessory to paper-doll cutting or model-plane construction. Very small youngsters will be intrigued if a parent invests a few minutes in demonstrating how to fold plain paper, snip bits into a waste paper basket with blunt scissors, unfold the paper, and display cutout snowflakes and doilies.

Little girls and even a few little boys love nothing better than to imitate mother. The ingenious mother will invest a little patience in the encouragement of this instinct rather than telling the children to go out to play. Children need fresh air, but they also need the companionship of their family, and they need the opportunity to learn about everyday work. If parents constantly complain about the work involved in maintaining a home and family, the children can't be expected to develop a healthy satisfaction in work.

Toy manufacturers have recognized the juvenile love of imitation, and a little girl can become the proud possessor of a miniature mop, broom, and carpet sweeper set for less than the cost of a cheap doll. In buying such kits, parents must remember that youngsters are happiest with tools that really work. They should be big enough for the child to use them without too much effort, and strong enough to give real use.

If Mrs. W. had been truly thoughtful of her children, she would have taught them the satisfaction of making the bathroom sink shine again instead was a working mother. Today I am simply a mother, working to be sure, but in my own home for my family, and I am happy. I am happier than I have ever been in all my life. My children, my hus-

all my life. My children, my husband, and I have much more than we ever had before. We are not rich in worldly possessions, but we are rich in experiences and pleasures

shared and enjoyed.

How did this change in our life come to pass? What caused me to give up my office job? Why did I make this decision? From the very beginning I must have felt that I was doing an injustice to my family by working. This subconscious feeling gradually reached a climax, like sugar boiling in water when you make candy. You test it over and over. You do not notice any sudden change in the mixture. It slowly becomes thicker and thicker until it reaches the right point. And it may have been this way with me.

When I met George, he was a draftsman for a copper company in the same small town in Arizona where I lived. I was a stenographer in a law firm. He wanted me to give up my job after we were married, but I finally convinced him that I must continue working if we were to have the type of house and furniture that

I longed for.

"Just a few years, dear," I said.
"Having our home paid for will make
it so much easier for us later on."
My husband reluctantly agreed. I

kept on working. The only time I asked for leave was when little George and Sandra were born. Later I found a capable woman to stay with them during the day, and with my aunt's help now and then, we managed to run our home fairly well.

The years went by. We bought a house that pleased me. Then a

Learning to understand my husband, listening to my children, reading together, working together, talking and laughing — what more can any woman want?



-A Lambert Photo

small car and finally a bigger one. Before I realized it George, Jr., was ten years old and Sandra seven. I was doing a full-time job in the law office and being paid for it. But I was not doing a full-time job at home, and my family and I were paying for that.

Although we had no apparent serious problems to face, other than the usual children's illnesses, still I seemed to be leading a life, as Thoreau so well expressed it, of "quiet desperation." I was restless and nervous and dissatisfied with myself. My temper was short. George's suggestion that perhaps I should quit working succeeded in making me only more irritable. Being a very patient man, he never pressed the issue. However, I would feel his questioning eyes when I punished the children unnecessarily or when I was too tired or too busy and failed to reprimand them when their actions deserved it. He never disagreed with me in front of the children. We had long ago decided on that course, yet I could not fail to be aware of his silent disapproval. This made me unhappy. I loved my husband, and I knew that he was fair and that his disapproval was justified.

As far as the routine of the house was concerned, everything went along quite smoothly. The children accepted their work schedule willingly. They learned to pack their school lunches, hang up their clothes, tidy their rooms. The household tasks were carefully portioned out and performed very satisfactorily. I was proud of my children and of my husband who uncomplainingly helped us all. Often our admiring friends would ask, "How do you manage so well?" And I nonchalantly answered, "My children and my husband are really quite self-sufficient."

I would not admit, even to myself, that our living was only a skeleton that it lacked the heart and soul of a family.

Sandra and George, Jr., not finding the companionship or the love that is founded upon a sharing of interests, were drifting away and finding these basic essentials elsewhere. Not that they became juvenile delinquents. They were good children. But it was becoming easier and easier for them to stay away from home.

Now and then I caught fleeting glimpses of my failure as a mother just little things; for instance, young

表现的作用的扩展的 1990年的 19

MARRIAGE Is Now My Career

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by Mary H. Robinson

George shouting from the door as he eagerly pulled on his sweater, "See you later. The Randalls are going to the mountains to cut their own Christmas tree this afternoon, and I'm going with them."

Sometimes when I came home from work Sandra would not be there to greet me. A little later, excited and happy, she would burst into the room. To my question, "Where have you been, Sandra? You know I want you home when I get here," she would reply, "Oh, Mother, I've been over at Ann's. You know her mother let us make cookies—and the kitchen smelled so good—see, I've brought you some."

Certainly nothing on the surface that I could object to—except knowing deep down in my heart that someone was substituting as mother for my own child.

My husband also was developing more outside interests—hunting trips, and other activities. There was always an excuse to be absent, especially on week-ends. "You'll have the house to yourself, dear."

And then turning to the children he would say, "Don't disturb your mother today. It's her only chance to relax."

And I complacently, even happily, agreed. It was easy to do. Yes, I needed the rest. I had worked hard all week at the office.

One Saturday morning after my usual long rest I suddenly awoke. The sun's rays filtered through the Venetian blinds, and when I opened them the whole spring morning walked into the room. I dressed hurielly, anxious to be with my husband and my children. But when I went downstairs, everyone was gone. I grew restless and started out the front door, down the path, and out into the desert country. It was my first walk in a long, long time. In fact, I could not even remember when I had taken the time to enjoy the beauty of the mountains.

Without even thinking, my feet kept moving along, and before I noticed it I had reached the Randalls' back gate. I started to push the gate open, but as I did so I beheld a scene which, even now after two years, is vividly etched in my mind. There sat Jane Randall and her husband, William, leaning forward intently listening to whatever George was de-

scribing. My husband, with the most boyish, most relaxed and happy face, was telling them a story. In the background the Randall children and my little George and Sandra and the two dogs were playing hide and seek around the cypress trees.

I turned my eyes again to the three figures seated on the wicker chairs in the patio. Suddenly all three burst out laughing, and then they all started talking at once. I stood there where they could not see me. I felt a gnawing at my heart. Was it jealousy, resentment, or just plain loneliness? Whatever it was, I turned quickly away. I would never have been able to explain to them the scalding tears that fell down my cheeks as I hurried back to my own big house.

I savagely kicked the door open, but I became more tranquil as I wandered through the beautiful rooms—seeing the house as a stranger might see it. It was a lovely, comfortable place, but it was still and empty. I went into my bedroom. I opened my closet. My clothes were not the most exquisite in town but certainly much better looking than any Jane Randall could ever afford to wear. I sat on the bed. I don't know how long I sat there, but I thought and thought.

Since it was Saturday I could not follow through the first impulsive action which occurred to me at the moment: to resign my job immediately and dedicate my life to my family. Had I done so I might have turned into a martyred wife and mother. Fortunately I had time to reflect.

I started to ask myself questions. Why was I working? What was I gaining from it? The answer was money. More money meant security. Was I doing it for the children, for their college education, or to satisfy my ever-growing expensive tastes? I tried to answer my questions truthfully.

My life was not exactly aimless. I had a goal. But was it a worth-while goal? By insuring myself against poverty I was giving up my present happiness. For a safe, secure, financial future, plus the enjoyment of possessions—a good car, better clothes, and a finer house—I was losing my light-heartedness, my carefree attitude, my sense of humor, and

the enjoyment of plain, everyday liv-

Often I had objected to George's suggestions by saying, "We'll do that after we have more money—after the children are older." And now I wondered at my husband's patience with such foolishness, when there is so much to live for—today, right now, this very moment.

I was cheating myself and my family of the right to live a normal, happy life. My children up to that time had been cared for mostly by others, which deprived them and me of the love and companionship that rightfully belonged to us. I could not help thinking that some of the problems of our misguided youths of today must be arising from this simple truth: By working, a mother is neglecting her children. No matter how well, physically, they may be provided for, to be mentally and spiritually sound, youngsters need the constant, guiding hands of a mother.

I had always been a religious woman, but I was forgetting how important it was for my family and me to attend church. Missing from our home was the spiritual harmony which unites parents and children when they attend church together and which strengthens the bonds of family loyalty.

The ideals and dreams that George and I had built up when we were married were no longer a part of us. Somewhere along the line these dreams had become obscure, perhaps in the struggle to maintain a house that I could no longer call a home, for I did not live there, really.

By my working I was actually stating to the world and to myself that George, my husband, was a low-salaried man—that I was not satisfied with his income—that he could not support his family beyond a mere with the could not support his family beyond a mere

And then I knew that it would be grand to stay at home and let George become the man of the family, and with that privilege allow him to gain his self-respect once more. When I said this to him, he laughed out loud and kissed me. No words were necessary. I gave up my job.

It has been over two years now, and I know that I was right. It is a decision I shall never regret having made.

(Concluded on page 204)

ii EGYPT REVISITED

Toot your note," said Professor Schwulst as the three settled down in the magnificent litter of the big room under the eaves of Old Gohira, "but you must explain to me more fully just what it is you want to know."

"It was Blank's idea," F. explained.
"I think he wants to show me that
the earliest Egyptians were just like
some friends of his called Jaredites."

"Not at all," his friend interposed hastily. "It is not Jaredites we are looking for tonight. I simply want to show this skeptical fellow, my dear Dr. Schwulst, that the epic milieu is as old as history itself. You know, sir, how the heroic age is being used by a lot of investigators today to help them reconstruct a plausible picture of the world."

Schwulst nodded benevolently. "Well," Blank continued, "we want to know if that goes for Egypt."

"You mean, whether the Egyptians start out, like the Greeks and the Germans, with an heroic age?" Schwulst inquired. It was a matter of debate among students whether his accent was as thick as his glasses; no matter what language he discoursed in—and as an orientalist he had to know many—he always managed to make it sound like his native Esthonian.

"That's it exactly," the other replied. "We have already taken in Chadwick's views, but his evidence is from the Greeks, Teutons, and Celts. What we want to know now is whether the heroic stuff goes for really old civilizations. Kramer thinks Chadwick's picture fits the earliest Sumerians like a glove, but as yet he hasn't gone into any particulars. It leaves us rather up in the air. What about the Egyptians, for example? Is there a genuine epic literature in Egyptian?"

"There are a number of important pieces that have always been called epics," said Schwulst, scratching his head in thought. "There is Isis and the Name of Re, for example, or the Myth of the Sun's Eye, or the Revolt against Re, or the famous story of Isis and Osiris—yes, there are epics in Egyptian."

"Where do they come in the literature," F. asked. "That is, at what period were they composed?"

"At every period and at no period," was the enigmatic reply. "They are prehistoric."

"I always thought that if you had a written record you were ipso facto in historic times. Isn't 'prehistoric records' a contradiction of terms?"

"Not necessarily. Egyptian literature is like a fruitcake or a stew: The minute you look at it you can see that it is a lot of stuff mixed up together; and if you look carefully, you can pick out many of the ingredients. If, for example, you were to select with great care all the pieces of carrot in a stew, you could with diligence actually reassemble the vegetables in the very shape and form they had before they were cut up. Now from the very first scholars have thought they could recognize certain distinctive elements in Egyptian literature, and as a rule the older the elements, the more easily recognized. If all the ingredients that look alike are taken out and fitted together, they give us

"That sounds as if all Egyptians were once nomads," F. observed.

"Well, you have to migrate to get into Egypt, as Maspero noted long ago. And it is now known that the Egyptians were certainly not indigenous; their earliest civilization seems to have appeared only a very short time before the full glory of the dynasties."

"No evolution at all?" F. was

"If there were any, it did not take place in Egypt. I was just reading something that T. E. Peet wrote thirty-two years ago: 'One of the most remarkable phenomena of Egypt is the fact that as far as our knowledge goes at present there is a complete break between the paleolithic and the predynastic, the latter appearing quite suddenly with a readymade civilization, including possibly

There Were Jaredites

by Dr. Hugh Nibley BRIGHAM YOUNG UNIVERSITY

some very convincing patterns of prehistoric history and culture. Today the Germans are busy reconstructing dramatic and ritual texts that may be centuries older than the first dynasty of Egypt. For almost a hundred years the epic or heroic element in the Egyptian tradition has been recognized as among the oldest."

"Most gratifying," murmured Blank.
"Just how does the story begin?"

"As far back as we can go, Egypt has always been a land not of one but of two essentially conflicting cultures." Dr. Schwulst took from the crowded shelves that lined his office a volume with the familiar blackand-gold binding of Walter Otto's Handbuch. "This is Hermann Kees' standard work on the economy of Egypt. He tells here how one always finds in Egypt the herdsmen with their long hair and coarse clothes, living in tents, shunning the social life of the towns, and viewed by the rest of the population with a mixture of contempt and misgiving. Like the professional hunters, Kees says, these herdsmen lived in a world of their own, retaining 'something of the old independence of the nomad." "1

the use of copper. Future research may fill this gap, but at present it is a great gulf." The future research referred to has made the gap wider and deeper than ever. Here is what Siegried Schott has just written: 'Again and again in the development of ancient Egyptian culture the monuments of a new epoch present something entirely unprecedented all of a sudden in a state of complete perfection of form.' He cites as examples the Pyramid Texts-a complete and magnificent collection of texts appearing out of nowhere; the sudden emergence of a complete temple architecture, the reliefs that appear on walls with their artistic canons thoroughly conventionalized; the great pyramid complex of Sakkareh, the great pyramids themselves, the underground chambers of Zoser, the wonderful mural decorations. All this stuff appears without any groping, experimentation, or changes of style.3 If these things were ever evolved, nobody knows where. Certainly not in Egypt."

"How does Egypt start out, then?"
"Some think the oldest settlements were those of the Tasians, described

as 'nothing more than a hunting camp or temporary encampment.' Yet those people were certainly farmers, and what is more, they made wonderful pottery-and pottery making is a sedentary art.4 The same combination of nomadism and farming characterizes the Badarian, the first real civilization of Egypt. Miss Baumgartel says here: 'We cannot even say whether the Badarians were already sedentary in the Nile valley, or whether they were still nomads . . . cultivating their little patch of grain in one place one season and in another the next.'5 The trouble is that migrating people can be very highly civilized and yet carry relatively little of the furniture of civilization with them-take the Pilgrim Fathers, for example, or some of your western pioneers. Wave after wave of humanity enters Egypt as nomads and ends up as farmers, but the nomads are always there. Kees writes, for example: 'The half-savage farmer of the marshes was classed by the Egyptians with the skinny herdsman of the nomadizing tribes.'6 Well, which was he, farmer or nomad? It is like that all over the Near East."

Professor Schwulst began a violent rummaging among the papers and journals stacked on the big table and presently emerged with a document. "Here in this new survey on the beginnings of history Waechter tells us that 'with the drying up of the Near East,' people were forced to give up andic life; 'the period of wandering was over,' he says, with the founding of the first agricultural towns—Jarmo, Jericho, Hassuna, and the rest—'since the hunting and food-gathering economy was becoming inadequate." "

"Meaning that nobody ever wandered any more?" F. queried.

"No. It simply means that the time when everybody wandered was over. Lots of hunters and nomads survived, as they do to this day. And so, at Hassuna for example, you get hunting, grazing, and farming, side by side."8

"Rather versatile people for primitives, weren't they?" F. remarked.

"Not necessarily. One of the things that has been discovered of recent years is the high degree of specialization in human society as far back as the record goes." To this day varied and conflicting economies meet and mingle in the Near East, and now as always such contacts almost invariably mean trouble."

"But the great conflict is between nomads and farmers?" Blank asked. MARCH 1956

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A section of a page from the dramatic passage of the duel between the chieftains in the "Story of Simuhe." A typical epic account written almost a thousand years before the fall of Troy, (From K. Sethe. "Aegyptische Lesestücke")

"It certainly is in Egypt," Schwulst replied. "Some very interesting light has been thrown on the subject by recent studies of Egyptian architecture. Ricke writes that 'The architecture of historic Egypt arose from the meeting of an Upper-Egyptian architecture of nomadic origin with a Lower-Egyptian architecture of agrarian origin.' He finds that the graves of the prehistoric chiefs or kings at Abydos in Upper-Egypt are simply the typical mound burials of nomad kings, and that the national shrine of Egypt in dynastic times was actually nothing but the elaboration of a royal tent, while the rush-matted palaces of the Pharaohs were but the reproduction 'on a monstrous scale of the tent of a nomad chief.' So Ricke's conclusion is that 'like the Egyptian people, the Egyptian architecture is not of a single origin; it is the polarization of nomadism and agrarianism.'10 The famous Egyptologist Eberhard Otto has recently

written about this polarization; he says it is apparent in the very first civilization, that of Nakada I, where one finds a settled farming population with matriarchal traditions living side by side with later-comers whose culture was nomadic and patriarchal."

"That certainly sets the stage for a heroic age," Professor Blank noted with satisfaction.

"Otto goes so far as to suggest that the well-known struggle between the kingdoms of the north and south in Egypt, the red and the white, was not faught along geographical lines primarily but was actually a conflict of cultures, with the nomads victorious, 'forcing the farmers to adopt their stricter political order.'"

"Most gratifying," Blank observed. "Those are the very words I used in an article five years ago.¹³ But granted the stage is set for an heroic age, does the show go on?"

"Oh, most decidedly," Dr. Schwulst replied, "As V. Gordon Childe writes in his latest book, the story of the Pharaohs begins with 'definite hints in the archaeological record of warfare for the acquisition of cattle, booty, or land.'14 Isn't that your heroic tradition? There is never any doubt as to the role that Pharaoh plays. As Kees notes here, though Egypt was a land of farmers, the ruling class always kept themselves markedly aloof from the interests of agriculture and from the agrarian point of view.15 Except on brief ritual occasions, the kings fancy themselves only as warriors, hunters, and cattle-raiders. In the early days Egypt presented what Kees calls 'an astonishing contrast' to the intensely cultivated land of later times, being really a vast cattle range, with only scattered cultivation.16 "The raising of cattle, especially of beef, was the backbone of the economy,' and the greatest event in the land, from which all other events were dated, was the census of the cattle.17 Of course fields must be tilled and due attention paid to the old rites of the soil, yet they are hardly mentioned in the Pyramid Texts, where the cattle and the wildbull parade before us on every page."

"What are the *Pyramid Texts?*" F. queried, "Are they epics?"

"The Pyramid Texts," said Professor Schwulst, slapping the two big volumes of Sethe on the table, "were found carved on the walls of the pyramid tombs of the kings of the fifth and sixth dynasties. That means

(Continued on following page)

(Continued from preceding page)

that the texts themselves-here are some photographs of them-that is, these actual writings, must be older than 2175 B.C. at the latest. But many if not all of them must have been very ancient when they were copied out by the royal stonecutterseven if they are not as old as our editor here thinks they are. Here, you might find this helpful; it is almost a literal translation of Sethe's translation." He handed the first volume of Professor Mercer's new work to Dr. F., who read aloud from the first page: "'. . . the oldest large body of written material in the world.' This is what we want. Does this tell about our hero-kings?"18

"It certainly does," Schwulst replied, pointing out passages in Sethe (which we designate, as Mercer does, by Sethe's numbers). "Here, for example, the king boasts of his vast herds of cattle and the way he increases them by wide and venturesome raids.19 At the same time he is no less proud of his prowess as a huntsman. The most significant monuments of predynastic Egypt are the remarkable hunting palettes that show us what the royal hunt was like—a huge affair with great enclosures or parks into which the wild animals were driven. The oldest monument of Egyptian writing, the famous palette of Narmer, depicts such an enclosure.20 The special hunting and grazing country was the Delta: 'During the Old Kingdom the Delta was still a place to which noblemen went for big game, and whither they sent their herds of large cattle for pasture.'21 It seems to have been reserved for the purpose."

("A Jaredite custom, by the way," Blank reminded his friend in an undertone.)

"Even in the thoroughly sedentary predynastic civilization 'hunting was still one of the main resources,' as is clear from the surviving pictures and implements.21 The royal weapon was the bow, in which the king was instructed by the gods Horus and Seth, the traditional first kings of Egypt, in person, and it was firmly believed that no one but the Pharaoh was mighty enough to draw the royal bow-a clear indication of the original qualifications for kingship and the type of culture the kings represented.22 That is a familiar motif in heroic literature, by the way.23 The earliest of all Egyptian gods, male and female, were hunters, and their emblems were arrows. The Egyptians always designated other nations by the types of bow they used, and their conventional description of the human race is 'the Nine Bows.' "

"But a heroic age requires not merely hunters but invaders. Do you have them?"

"Most of all," said the Professor, "A classic text for that would be the so-called 'Cannibal Hymn.' Faulkner has made a special study of it so we can follow him, if I can find him. . . . A king of the fifth dynasty, Unis or Wenis by name, here describes himself storming heaven in the role of the great invader. The imagery he uses is obviously not invented. 'We here see him,' says Faulkner, 'as a mighty hunter, slaying and devouring the gods as food,"24 the whole thing is transferred to heaven but follows a very convincing earthly pattern. As the scene opens, we find ourselves in a time of great natural upheavals and worldwide social disorders. . . ."

"A Völkerwanderungszeit!" cried F.

"It looks like it. Listen to the opening lines: 'The sky pours water, the stars are darkened, the Bows (the inhabitants of the earth) rush about, the bones of the Earth-gods tremble. . . .' Man and nature in confusion; the Egyptians often refer to their god Re coming into Egypt with blasts of the north wind. At such a time this primordial king, 'the bull of heaven,' comes on the scene; and he too seems to have been driven by necessity, for he is described as one 'who suffered want and decided to live on the being of every god."25 Having perforce taken things in his own hands, this terrible invader is 'the Grasper of the top-knot,' who slaughters and beheads all other lords, who lassoes his opponents, who exterminates all who oppose him.26 His messengers go before him in all directions, demanding instant submission, ordering all to serve him 'who has made himself mighty in his place: N. (the king) layeth hold on command, eternity is brought to him and knowledge is placed at his feet. Shout for joy to N.: he that won the horizon.' (Pvr. 306c-307c.) 'The lion-helmet of N. is on his head, his terror on both sides of him, his magic preceding him! . . . (Pyr. 940b-c.) All belongs to N., the Marshes of Reeds, the

Horite regions, the regions of Setall belongs to N.' (Pyr. 943a-e.) There is a great deal more to this effect in the texts."

"Then the authority of Pharaoh

really rested on violence?"

"In practice it did, but in theory the Pharaohs are constantly protesting their legitimacy, their divine calling, their lawful descent, and so forth. They protest so much, in fact, that anyone would guess that some-thing is wrong. All these elaborate and conflicting legends and legal and doctrinal fictions are aimed at clearing Pharaoh's claim to rule. The famous justification of Osiris goes back to the founder of the line whose claim to the kingdom must be ritually examined, and is never satisfactorily cleared up. Anthes has recently published a study of the formula ma'hrw, which means that a king's right to rule has been formally cleared with the prehistoric court of Heliopolis.27 It is obvious that Pharaoh worried a great deal about his divine authority.

"'. . . blessed with the blessings of the earth, and with the blessings of wisdom, but cursed as pertaining to the Priesthood," Blank quoted, to the puzzlement of his friends.

"But if the first Pharaoh comes as an invader," said F., "who are the people he moves in on?"

"Obviously the remnants or descendants of earlier invaders. You will remember that Otto said the patriarchal nomads subdued matriarchal farmers. However that may be, the earliest invasion seems to have been led by a woman, who found the land empty and under water when she got there."

"The annual flood, eh?" F. sug-

"That is doubtful. Most investigators today think the land was under water the year round when the earliest settlers got there. The first villages are all well up on the banks in what is now desert, not down in the valley itself. Here, for example, is a text in which the first king is described as 'inundating the land after it had come out of the ocean; it is N. who pulled up the papyrus; it is N. who reconciled the two lands; it is N. with whom his mother, the great wild cow, will be united.' (Pyr. 388 a-c.) This dependence on his mother of the first king, who here

> (Continued on page 185) THE IMPROVEMENT ERA



"I lifted up the heavy skirt and began cutting through the fields toward home. The tall sunflowers poked mockingly at my new dress. Tears welled up suddenly in my eyes. . . ."

The FIRST DRESS

by Ruth Tanner

wistful smile lingered at the corners of grandmother's thin lips as she watched Susan awkwardly stab her threaded needle back and forth into the handsome blue taffeta.

"Let me show you." She took the material from the discouraged young hands and carefully smoothed down the hem. With deliberate actions she blended the edges in neatly. "There, pin it here, and it will be easier." She fingered again the material with pleasing admiration.

"I'll never learn!" Susan straightened her shoulders and brushed back a curl. "It's so terribly hard, and you do it so easily!" MARCH 1956 "I had to learn, too." Grandmother had an answer. "So many years ago! Shall I tell you why I learned?" The smile enveloped the finely wrinkled face as the clear eyes sparkled.

Susan twisted the cushion in her chair, "Please!"

Grandmother chuckled. "My stepmother tried so hard to make a refined young lady out of me. A girl seventeen years old was considered almost an old maid.

"I remember how hard she tried to teach me the arts that were expected of a good wife. But I distilked every one of them. I didn't like to stand over hot stoves while the food inside black-bottom kettles

rumbled into a boil. I hated the elegant manners that she tried to teach me when guests arrived at our front door. Above everything else, I could not sit still long enough to learn the art of sewing a fine seam.

"The outdoors was constantly calling to me. I was happy when I was helping papa with the chores or riding like a puff of wind through the fields to gather up the cows.

"Then one day I saw John. The purple flowers on the umbrella trees that surrounded the church had just blossomed, and the whole atmosphere was scented with their fragrance. I stood by the fence with my bonnet

(Continued on page 205)

Solomon Mack and His Family

by Archibald F. Bennett

SECRETARY, GENEALOGICAL SOCIETY

V

Mack, son of Solomon Mack and Lydia Gates, was the brother of Lucy Mack and an uncle of the Prophet. He was a man of courage, bold, enterprising, and resourceful. He served his country in two wars and left his mark as a leader in pioneer communities. He reared a large family, and his posterity is numerous and worthy.

The story of his enlistment as a boy of fourteen in the Revolutionary War and of his three years' service and part in many battles has already been told. After the war he made his home in Gilsum, N. H. There he married, in 1788, Temperance Bond, daughter of Stephen Bond and Mary Yemmons. She was born in Gilsum, September 8, 1771. The birth of their first child is recorded at Gilsum:

Fanny the first Daughter of Stephen Mack and Temperance His wife was Born September 4th 1789.1

His first public office in Gilsum was not one of great honor. The office of "hog-reave" was long continued in the town as a source of amusement, by appointing newly married men to the position. Almost every man in town held this office in turn. Among the duties of the "hog-reave" were these: to see "that hogs shall not run at large upon the Commons," and to make sure "that no swine be allowed to run in any of the Highways of the town," or "In any public place in the town." "At a Legal town Meeting of the Inhabitants of Gilsum, March 9th 1790, Stephen Mack and other young men were chosen as hog-reaves."2

He appeared in the tax levies for Gilsum in 1793 and 1795, but before this he had made his home in Tunbridge, Vermont. Births of his children are recorded there by the town clerk, between the years 1793 to 1805. (See History of Joseph Smith by his Mother, Lucy Smith, pp. 22-23.)

Stephen Mack was engaged in the mercantile business in Tunbridge, Vermont. He also built a tavern at the "Branch" and this became famous in after years as the "White House," being the first painted building in the place. "He took great interest in military affairs and eventually rose to command one of the militia regiments of the Green Mountain state, whence came his title of Colonel."

One account says he came to Detroit in 1807, another 1810. He established himself as a merchant, and prospered. Then came the War of 1812. General Hull was in command of the fort at Detroit. The English and Canadians under the gallant gencral, Sir Isaac Brock, and the Indians under Tecumseh, with a force greatly inferior in numbers to the Americans, advanced and began their attack. Shots from their battery over the river began tearing through the wooden palings of the fort and killed several persons. An officer of the Michigan militia rushed into General Hull's headquarters, and demanded to know if the enemy was to be allowed to take over the fort without any attempt at defense. The general made no reply; he was busily writing a note.

Brock had thrown up batterics to command Detroit, and General Hull refused to allow his officers to disturb the enemy's operations, although the fort had twenty-eight heavy guns, while the enemy had only two eighteen-pounders. Nor would he allow guns to be mounted where they should command the landing of the enemy. The day before there had been an exchange of cannonading.

At 4 o'clock in the afternoon, the British opened a brisk fire, which the fort returned with spirit. Colonel Mack, of the Michigan militia, ordered John Miller, a volunteer, to cut down an old French pear tree that stood in the way of the fort's guns. Seizing, an ax, Miller attacked the tree and was chopping vigorously when a ball from over the river completed his work. "Send us another, John Bull," he cried, "you can cut faster than I can."

The fort was filled with soldiers, citizens, women and children from the town.

The shricking of shells continued until midnight. While all this was taking place, General Hull was seated in an old tent in a completely sheltered portion of the fort. An enemy shell killed four of his men, "and

3Charles Moore: History of Michigan, 1915, p. 301.

the General was so much alarmed by the casualty that he did not know what he was about. For the past two days he had been in a state of agitation."

Hull finished the note he was writing, delivered it to his son, Captain Abraham Hull, telling him to take it and display a white flag on the southern ramparts of the fort. Captain Hull went out of the fort, bearing a flag of truce and a letter of capitulation to General Brock, "before his intention was suspected by the other officers and soldiers."

Next morning the red-coated British and Canadian soldiers filed down to the bank and took places in the boats and were rowed quickly to the American shore. Landing, they began their march along the river road leading to the fort. Amazed officers and soldiers among the Americans beheld the white flag of truce waving over the fort. "As Captain Barton flung out that signal of Detroit's disgrace, men swore, officers broke their swords, and indignant women shed bitter tears,"

After the surrender Hull became calm and composed. On Monday, August 17th, General Brock and his staff in full uniform appeared at the fort. Hull was sent to his own house under a British guard. The Michigan militia were paroled and allowed to disperse; the regulars, with General Hull, were subsequently sent as prisoners to Montreal.

Without shedding a drop of English blood, Brock secured 2,500 prisoners and twentyfive pieces of ordnance, besides ammunition and stores which were of the utmost use to him. . . . This he accomplished with a force of 700 troops and 600 Indians.

Without an attempt at defense, without consultation with his subordinates, General Hull surrendered Detroit to an inferior force. The soldiers broke into loud curses against their commander, calling him a traitor and a coward. Some of them broke their guns and dashed them to the ground in impotent rage.⁵

Stephen Mack was one of the enraged militia officers exasperated by the cowardly conduct of their general. (See History of Joseph Smith by his Mother, Lucy Smith, p. 23.)

¹Gilsum Town Records, Vol. 1, p. 469. ²Ibid., p. 190.

⁴lbid., pp. 302-303. ⁵Ross and Catlin: Landmarks of Detroit, p. 321. THE IMPROVEMENT ERA

General Hull and the regulars imprisoned at Montreal were afterwards exchanged. At his trial for incompetence, cowardice, and treason, in 1814, he was pronounced guilty of cowardice and incompetence and sentenced to be shot. His name was ordered stricken from the roll of the army. President Madison, however, pardoned him, and he retired to his farm to spend the rest of his days in obscurity.6

After the surrender of Detroit, and during the occupation by the British, Stephen Mack found his affairs in a precarious state. There was a perpetual Indian threat, and the Indians perpetrated tragic massacres of Americans at Fort Dearborn and elsewhere. Numerous whites captured were held for ransom. Major Stephen Mack is named as a leader among the residents of Detroit active in ransoming these prisoners, thus saving them from torture and certain death.7

It can be readily understood that he was not popular with the British, who had doubtless learned of his outspoken opposition to the surrender by Hull. (See History of Joseph Smith, by his Mother, Lucy Smith, pp. 23-24.)

Stephen Mack was in Detroit as early as April 6, 1808, when he testified in court regarding a street fight that had occurred there. He has been called the pioneer merchant of the town of Detroit. "Soon after his arrival, he erected with true Yankee enterprise a shanty in the heart of the place, and spread out his goods to the admiring gaze of thronging customers."8

Among the documents relating to the War of 1812 and the British occupancy of Detroit, is one dated "Detroit, May 8th, 1812," which is a subscription list to raise powder. It bears this heading:

We, the undersigned, conceiving it necessary and proper, having regard to the scarcity of ammunition in this place, that supply of Gun Powder should be procured for the use of the inhabitants of this Town and distributed by the Committee of Public Safety, to be used in case of emergency and to supply those who may not have the means of procuring said article; do re-spectively subscribe the Sums annexed to our respective names, for the purposes above

Stephen Mack paid 16 shillings, as large an amount as any other signer.9

Captain Stephen Mack and his company are shown by the rolls to have served from July 2 to August 17, 1812 (the date of the surrender).10 A detachment order by the Major Commandant of Detroit, August 6, 1812, names "Capt. Stephen Mack, President" of a court martial.11 On January 6, 1813, he signed a petition as a citizen of Detroit during the British occupation. An address of grateful citizens of Detroit to a retiring American officer was signed by Stephen Mack and other "gentlemen of Detroit" on August 9, 1815.12

By 1815, after the restoration of peace, Detroit had a population of one thousand inhabitants. Stephen Mack and Thomas Emerson formed the firm of Mack and Emerson. They were the leading fur traders and general merchants in Detroit. Emerson decided to retire, and Shubael Conant purchased his interest, the firm operating under the name of Mack & Conant. Their store was on the south side of Jefferson Avenue, between Woodward Avenue and Griswold Street. Here many leading citizens came as to a social center.

The company "kept a general assortment of dry goods, groceries, crockery and hardware." Like the other merchants they were in the habit of issuing what were called "shin plasters," which passed as legal tender in that area.

The new firm did a large and lucrative business for several years. Detroit was then the military headquarters of the west, and all government supplies for the troops in Detroit and other posts were purchased in this city. Any person who had furnished supplies for the troops and could not wait for the pay could transfer his claims to Mack & Conant, who advanced the money. In 1818 their aggregate claims against the government were \$50,000. Uncle Sam was in a rather impoverished condition after the war, which compelled Conant to make several trips to Washington to plead with the war and treasury departments for a settlement.18

David Cooper was Conant's clerk. He became acquainted with Lovica or Lovisa Mack, daughter of Stephen, who came to Detroit in advance of the rest of the family, to aid her father. She was the twin of Lovina, both be-

An article entitled "Detroit in 1819," by Honorable C. C. Trowbridge, once mayor of Detroit, and succeeded by Colonel Andrew Mack, was printed in the Detroit Free Press, July 10 and 17, 1881. He describes those living on the south side of Jefferson Avenue. "Next to Mr. Campau lived Stephen Mack, a Vermont gentleman, who was engaged in trade with Shubael Conant, under the name of Mack & Conant. By the treaty of Saginaw in 1819, the eastern part of the peninsula, not already granted by the treaty of 1807, which gave a narrow strip north and south for a military road, was ceded to the United States, and Mr. Mack and Solomon Sibley bought the site of Pontiac, laid out a village, and built mills, with the usual result to pioneer village makers."16

They were also leading spirits and directors in the incorporation of the Bank of Michigan in 1818. This bank was a potent influence in developing the resources of the state. Government surveyors and interested fur traders had reported that the interior of Michigan Territory was a morass unfit for settlement. A report to Congress by the Surveyor General, Edward Tiffin, of Ohio, "that the interior of Michigan was an interminable swamp, wholly unfit to reward our veterans of the war of 1812-15, not one acre in a hundred being arable," did not discourage such dauntless spirits as Stephen Mack and others who became the hardy pioneers of Oakland County, and the settlers of a "picturesque, luxuriant and delightful farming country."17

They determined to learn for themselves if this largely unexplored area was in truth the worthless swampland so persistently reported by others. It proved to be quite the contrary.

Early in the fall of 1818 a scouting party with a guide went north of Detroit to explore that area. On their return to Detroit they told of

(Continued on page 190)

4, p. 472. 17 Ibid., Vol. 14, p. 572.

GLandmarks of Detroit, p. 326. Thid., p. 332. Charles Lanman: The Red Book of Michigan, 1871, p. 462.

⁹Michigan Pioneer and Historical Collections, Vol. 8,

[&]quot;Michigan Fioneer day Fisso p. 620. 10 bid., Vol. 32, p. 529. 11 bid., Vol. 8, pp. 655-656. 12 bid., Vol. 8, pp. 628-629. 13 bid., Vol. 28, pp. 634.

ing born at Tunbridge, Orange County, Vermont, September 13, 1795.14 She and the young clerk formed an attachment, and their marriage was announced December 29, 1820 in The Detroit Gazette. 15

¹⁴Tunbridge Town Records, Book A, p. 119. ¹⁵Detroit Society for Genealogical Research Magazine, Vol. 3, p. 111. ¹⁶Michigan Pioneer and Historical Collections, Vol.



The Los Angeles Temple

and where you will always be made welcome. This building is reserved for ceremonies and ordinance work as were the temples of ancient Israel.

"As is customary with us, we invite friends to view the temple prior to its dedication next spring. You are therefore welcome as our guests, and we hope your visit will be pleasant."

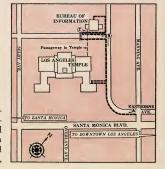
With these words coming from a recording, broadcast over a loudspeaker, visitors have been greeted at the Los Angeles Temple since December 19, 1955. The building has been open for official tours from 8:00 a.m. to 8:00 p.m., and sometimes longer, six days a week since that time, and up to February 7, some 424,753 people had visited the building. Public viewings of the temple were to end February 18, so that the building may be prepared properly for dedication

MULTITUDES VISIT

Los Angeles Temple

by Doyle L. Green MANAGING EDITOR

RIENDS, WE ARE pleased to welcome you to the Los Angeles Temple of the Church of Jesus Christ of Latter-day Saints. This building is the most recently constructed of twelve temples which have been built by the Church. It is not to be confused with our regular houses of worship or meetinghouses, as we call them, which are found extensively in this area, throughout the United States, and in many foreign lands,





which has been scheduled for March 11.

Continuing the short address of welcome and explanation, the recording heard by visitors continues:

"Guides will accompany you through the temple. Rather than have them explain each room and facility as you pass through, we have thought it advisable to give you some understanding of the building at the beginning. The various rooms will be designated by suitable placards. If you have questions, your guide will be pleased to consider them at the conclusion of the tour. No gratuities of any kind will be expected or accepted. You are guests in the house of the Lord, and we want you to feel welcome.

"Ordinarily those who enter the temple will do so through the front doors. However, since visitors' tours will commence here, and since they will go forward in all kinds of weather, we have thought it advisable to use the convenience and the shelter of the utility tunnel from this building to the basement of the temple. This will also afford you a better opportunity to view the entire structure.

"You will observe the temple contains offices, record vaults, a cafeteria, a nursery for children, and

On occasions the line of visitors waiting to visit the Los Angeles Temple has extended for several blocks, as the sketch and pictures below indicate. Although the pictures were not all taken the same day, the sketch indicates the direction in which they were shot.



Above is a reproduction of the invitation presented by visitors at the temple. The name and address of each visitor is written on the card along with the date and hour the tour is to be made.

many other facilities designed for the convenience and assistance of those who will participate in the various activities conducted in the building. Since, following the dedication, those who will be engaged in temple activities will change from their street clothes to white clothing befitting this holy house, you will note extensive locker rooms, linen rooms, dressing rooms, and related facilities.

"Upon entering the basement you will see the baptismal font. Unfortunately, the work here is incomplete. When completed, the large basin, in which baptism by immersion is conducted, will rest on the backs of twelve life-sized oxen, as was the case in the temples of Israel.

"You will note on the main floor, in addition to the various offices, a

chapel designed for inspirational services as well as for preliminary instruction to be given those who will gather from many areas to use this building.

"On the second floor you will be taken through a series of large rooms, each significant in the ceremonial procedure of the temple. Those who come here following dedication of the building will receive a scriptural explanation of man's eternal journey from his pre-existent state, through the creation of the earth, his activities in the Garden of Eden, and eventually his banishment into the world of mortality, there to make his own way but assured of guidance which, if followed, would lead him to eternal exaltation in the celestial kingdom of

(Continued on following page)



MARCH 1956

MULTITUDES VISIT LOS ANGELES TEMPLE

(Continued from preceding page)

our Father. By means of murals, these rooms are designed to create an atmosphere symbolic of these various gradations. You will observe their designation as you proceed. These procedures and ceremonies are designed to inspire and motivate those who participate to a nobler concept of man as the son of God, who, through obedience to the precepts of the Savior, may return to his Father.

"You will be taken into some of the smaller rooms where you will observe altars. At these altars sacred ordinances are performed, including the ceremony of eternal marriage. Here, over the altar in God's holy house, the man and the woman pledge their love and their loyalty to one another, and under the authority of the Holy Priesthood they are united not only for this life, but for eternity as well, and eternal family unity is assured.

"All ordinances which are administered in the temple are available, through living proxies acting in behalf of the dead, to those who have passed on without a knowledge of the saving principles of the gospel of Jesus Christ. The work which will go forward in this temple will be primarily a great labor of love.

"On the upper floor of the temple

you will observe the assembly room in which the dedicatory services will be held. This large auditorium is used only for solemn assemblies convened by the President of the Church.

"Now, friends, if you will follow your guide . . . he will conduct you through the temple."

The line of visitors seems to be never-ending. (Some have waited in line for more than three hours.) On occasion, the waiting line, with people standing four or five abreast, as is shown in the pictures accompanying this article, has extended the equivalent of several blocks. As many as 22,384 have been escorted through the temple on a single day—an average of 27.5 people a minute for thirteen and one half hours.

The multitudinous tasks involved in accommodating crowds of this size have been and are being accomplished with remarkable finesse and dispatch. Much praise for the way the public is received and the tours are conducted has been heard from visitors.

A veritable army of people is required to carry on the work. Church members from the stakes in the temple area have responded overwhelmingly to the call, and as many as 500 each day have been serving as voluntary workers. Some act as parking lot at-

tendants, some are attendants at stations throughout the temple, some work in the Bureau of Information itself, some serve as guides-some as missionaries. The long day is divided into three shifts. Activities actually begin at 12:01 a.m., when cleaning crews move into the building to vacuum the carpets, clean the floors, and put everything in order for the busy day ahead. At seven o'clock each morning, a testimony meeting is held for the workers. The procedure has been for several people to speak briefly and to bear their testimonies. These meetings have been faith-promoting and inspirational. Everyone seems to be extremely happy to serve, and each speaker in turn expresses his appreciation and gratitude for the privilege of aiding in this great missionary work.

Cooperating closely in directing the mammoth project are: A committee of stake presidents of which President Noble Waite of the South Los Angeles Stake is chairman; Elder A. Merlin Steed, Los Angeles Temple Mission president and his counselors, Elders Raymond A. Summers and Guy B. Rose; Elder Benjamin L. Bowring, temple president; Elder Edward O. Anderson, architect; Elder Soren Jacobsen, builder; and dozens of others. It is estimated that some 25,000 man-days will be contributed by voluntary workers before the tours are concluded.

It would be difficult, of course, to compile a list of those who have visited the temple, but such a list would include: members of the Church of the Southern California area as well as from far-distant points; state, city, and county officials; (Among early visitors were Governor and Mrs. Goodwin J. Knight of the state of California and Mayor Norris Poulson of Los Angeles); members of service organizations and clubs; church officials and leaders from many faiths; leading architects; law enforcement groups; movie stars and directors; newspaper and magazine editors and writers; businessmen's groups; educators; bankers-the list is endless. Some 1.500 educators from the Los Angeles school system made the tour as a group. Members of other churches have come in vast numbers as organized partics. A long list of well known people might be included.

Dastur F. A. Bode, Zorastrian Parsi High Priest of Bombay, India, dictated the following statement to Sister Velora Gough, President Steed's sec-



-Courtesy California Intermountain News

Governor Goodwin J. Knight of California, left, views model of baptismal font along with President A. Merlin Steed, President of the Temple Mission, Mrs. Knight, and President Raymond A. Summers, first counselor in the Temple Mission presidency.

retary, after he had made the tour with his wife:

Our visit to this temple has been of very great value. It has conveyed to us what devotion, love, and understanding can achieve. The whole temple represents the true spirit of life and living. All its beautiful paintings and halls elevate the devotee and bring the true spirit of religion to the heart of those who feel the need of a true religion.

The very moment we entered we felt such rirendliness and kindness among those who received us so cordially, and the problem of dealing with so many thousands of visitors every day was so perfectly managed that we congratulate all those who are responsible for such wonderful organization.

sponsible for such wonderful organization.
Our experience here tells us what love can accomplish. What we need today in the world is that deep understanding of humanity and the cultivation of true spirtual friendship whereby a new world of joy and happiness can be made possible.

We wish all success and greater spiritual light to those who are associated with this endeavor, and may the gospel of the Divine Presence in each and every heart, and of for public viewing. Writing of his experience he says:

Words are feeble when I try to express our gratitude to you and your brethren of the thrilling experience the evening of December 7th. The temple is a thing of beauty and awe—dignity, reverence; and a sense of eternity—... We found ourselves transported.

Mildred, Harold, Jr., and Roy join me in thanking you all for giving us this never-to-be-forgotten insight to a better life

And please . . . will you thank all those who made this possible for us? We are forever grateful.

To give a further sampling of the feeling of those who have visited the temple, the following portions of unsolicited letters are reproduced. The names of the writers are omitted in each case:

At the meeting of the Board of Supervisors of the County of Los Angeles, on January 10, 1956, discussion was had relating to the

—Courtesy California Intermountain News
Temple visitors entering the Bureau of Information from the rear.

love, goodness, and beauty and truth, spread over all the world.

Governor Knight has written:

We are most appreciative of the opportunity to visit the temple. It was a rewarding one, and one we shall never forget. The building is truly a magnificent and beautiful structure.

Harold Lloyd of motion picture fame, from whom President Heber J. Grant purchased the temple property for the Church in 1937, visited the temple prior to its formal opening MARCH 1956 beautiful Mormon Temple recently erected at the corner of Santa Monica Boulevard and Selby Avenue in the City of Los Angeles.

An order was adopted at this time instructing me to extend the commendation and congratulations of the Board Members to the Mormon Church for this very wonderful edifice.

Two members of the Board of Supervisors . . . have visited the temple. Their admiration for the magnificence of this structure knew no bounds. Not only spiritually but architecturally it constitutes one of the notable additions to the life of Southern California.

I should like to take this very immediate opportunity to express to you my personal appreciation and enjoyment of the privilege availed to me to be one of the honored and invited guests to be in the first touring party of the temple.

IT am sure that the honor was one I shall never forget, and certainly the temple is the most beautiful edifice of its kind that I have ever visited. It was a very real spiritual benediction to visit its interior and enjoy the rich beauty of the never-to-be-forgotten murals of the rooms, as well as be inspired by their silent message for all of us who are Christians and devoted to our Savior, Jesus Christ and his kingdom for all of us who love him and serve him devotedly here on earth.

I was also impressed with the impeccable taste of the interior appointments in every regard, and the deeply lush carpeting under foot

It was a real blessing to each of us; I shall never forget its inspiration. Thank you, and sincere good wishes.

We wish to express our sincere appreciation of the arrangements you made for members of our staff to visit your fine temple. We had a group of twenty from our branch [bank] and everyone thoroughly appreciated the tour of the temple and the excellent manner in which it was conducted.

I am sure there can be no doubt but what you have one of the finest buildings from all aspects to be found throughout the world.

Thank you again for your courtesy. . .

The Harvester Bible Class of Hollywood First Presbyterian Church thanks you sincretely for the opportunity to see your beautiful temple of worship. This was made possible by your sharing with others the fine, new edifice soon to be dedicated.

... It was a day we will never forget. The beauty and magnitude were completely overwhelming. One thing we all noted was how friendly and helpful everyone was—always a smile, but then I guess they have so much to be proud and grateful for. Thank you again for a very memorable day.

We wish to thank you for . . . giving us reservations to see your beautiful temple. It was indeed a privilege. We came here six years ago from Omaha, Nebraska, and have visited the old cemetery at Florence many times. Have also visited in Salt Lake City and could not help feeling this morning that, "You have come a long way." It is beautiful and I shall treasure the memory of traveling through.

The girls of Brownie Scout Troop 1954 from St. Paul the Apostle School and their leaders thank you very much for your kindness in arranging our recent tour of your magnificent temple. It is truly an inspiration and something to be remembered always.

Last evening my husband and I had the rare privilege of seeing your new temple which is truly beautiful and inspiring. . . .

I think if you knew what a tremendous spiritual uplift we both experienced you would forgive me for the small contribution I am sending....

(Continued on page 187)

High Adventure

and a young man's conversion

by President S. Dilworth Young of the first council of the seventy

PART V

TED RODE WITH Charboneaux across the desert toward the deserted mission of San Bernardino. For a second time he had been singled out to go with the guide on a scouting expedition. He was completely happy and hummed a little song as he rode along watching the flopping of his mule's ears as he was carried forward at a gentle jog trot.

Charboneaux said, "Best animal for riding is mule. He sure-footed and not allow himself to get into places where no way out; he smell Indian center fire every time; and he warn you. He easy to ride, don't shake you up like a horse-important on long ride-and he can live on brouse that would starve a horse. If Battalion wagons pulled by horses, we would still have been over on the Mimbres. Here another lesson. Don't ride along looking at your mule's ears. Good scouts keep eyes open, keep looking all about country. Remember, I told you every place have pattern.

"Now while riding you notice if country looks normal. Note peculiar-shaped trees—see if look different from one angle than from angle a mile farther along. See how mountains lie, and how arroyos and ridges form. Especially watch the back track. Tenderfoot lose hair because forget to see lay of country. See how mountains look 'gainst sky. That only way you find way at night. No night so dark one cannot see outline of ridges and peaks. Try to develop keen eyes. Indians are always practising seeing things, 'specially things which ain't what they seem."

"Like the time that Standage told me about when he thought that some Apaches were trees?" asked Jed.

*"That it. Those trees not right size—branches not long enough for trunks. They fool tenderfoot, but not Indian or mountain man. So if you see anything out of ordinary, tell me, and try to see meaning of sign—"

They rode for some time in silence, the creaking of the stirrup leathers and the saddle trees breaking the steady rhythm of the trotting mules. Jed tried to follow the advice of Charboneaux, but the utter sameness of the desert landscape soon palled. Different trees? They all looked the same to him, and as the heat of the day began to beat upon them, he became drowsy. He had a deep sense of security, for he was sure that the guide was capable. He was rudely awakened.

"Sacre! That not way to be scout, to ride half asleep. Keep eyes open. You say to listless mind, 'Look sharp.' Indians are where you don't expect them. Keep awake. Watch. Now what you see unusual?"

Jed looked but could see nothing that did not look usual. He noted three vultures circling high in the air. He noticed that the day was unusually warm, and he noticed that off about three miles was a "dust devil," a miniature desert whirlwind. "I can't see anything," he said.

"Don't you see tree with two trunks off there?" Charboneaux pointed.

"Yes, I see that."

"Sacre, but you will not learn fast. That is what we looking for. The second trunk is Apache. He hid his horse behind bushes farther back. We go over there and talk to him. Colonel wants us find Red Sleeve's band. This scout may be member."

They turned off toward the tree in question. To Jed's amazement the second "trunk" detached itself and went loping off across the desert toward some mesquite a short distance away. In a moment the Apache was

astride his horse, and thus fortified for flight, paused to watch the two. Charboneaux signaled with his right hand to the Indian, but the Apache would not allow them to approach closer than a quarter of a mile. Charboneaux signaled with his hand again. This time the Indian made a sign.

"He talk if I go up unarmed and on foot. You stay here and hold mules. I go talk to him."

"Won't he kill you?"

"I don't let him do that; he have no gun. I talk to him and learn where Red Sleeve is."

The guide dismounted, made a ceremony of handing Jed his gun, and walked slowly toward the mounted Indian. Jed watched intent and alert. The Apache sat motionless on his pony watching Charboneaux. When the guide was about fifty yards away, the Indian held up his hand. Then the conversation began. Neither man spoke, but each watched the other as the graceful universal language of the west created understanding.

"Who are you?" signed the Apache.

"I am Charboneaux, son of bird woman and Charboneaux the trader. I come from the rising sun to tell Red Sleeve that the white chief is his friend and wants to trade for mules. Where is Red Sleeve?"

"My Chief Red Sleeve is safe out of reach of the white man. He will not trade with the white Americans."

"The white Americans will punish Johnson for killing the Apaches with Don José if they can catch them, and will be friends to all Apaches. I talk with straight tongue—I do not lie. Take us to Red Sleeve, and we shall prove our words with deeds."

"I will believe you—I will take you to Red Sleeve, but if you deceive me, you shall die. Follow but do not come near."

The Indian turned and rode away. Charboneaux walked back to Jed and remounted. They followed the Indian as he jogged toward a distant mountain rising slowly from the plain. All afternoon they rode until toward evening they entered a narrow defile which soon wandered into a natural amphitheater. As they did so

SYNOPSIS

Young Jed Colby, shanghaled from London and taken to sea, lands near Galveston, Texas Republic, after his ship is lost in a storm. There he finds an army scouting party who befriend him and take him to Santa Fe. Meeting members of the Mormon Battalion there, he decides to travel farther west with them. Jed and Charboneaux, the guide, have become fast friends.



-Photo courtesy Church Historian's Office

An early-day painting by an unknown artist of a frontier scene in which wild bulls are charging the men of the U. S. Army.

the village dogs came snarling out. The yapping and snarling soon brought a crowd of Apache men from the crude dirt houses. They were quickly surrounded, arrows pointed at their breasts from all directions, as bows were pulled. A few had guns which were aimed at them, glittering eyes sighting along the barrels. Jed thought his time had come. Charboneaux sat nonchalantly on his mule with no trace of uneasiness.

The guide was talking in a series of grunts to one of the Apaches who seemed more reserved and dignified than the rest. The dignified one nodded, and spoke to the warriors who lowered their weapons. Red Sleeve addressed Charboneaux in Spanish.

"Who are you and what do you want?"

"I am Charboneaux, the mountain man. My mother is bird woman of the Shoshone tribe named Sacajawea. I am here to tell you that great white MARCH 1956 captain wants you to meet him and trade for mules."

"And to kill our women and children."

"No, he will protect your women and your children against your enemies the Mexicans and the Navajo."

"I do not need protection against them. I need it against the American white man."

"The white chief offers the bond of friendship. He is great and powerful. He will give his word and keep it. He will give cloth and beads and axes and knives in exchange for mules. As long as you will be his friend he will be your friend."

So persuasively did the guide talk that Red Sleeve finally said, "I will meet your white chief in two days at the Ranch of San Bernardino. There we will trade mules. But if your chief have a forked tongue, we will kill you and all of them. You may sleep in the house of Red Sleeve tonight, and tomorrow you may take

the gift of Red Sleeve to your chief. I give you this belt of silver beads as sign of friendship."

"And I give you my knife," said Charboneaux, unstrapping his belt and presenting the knife and sheath to the chief. "Tomorrow my white chief will give you blankets and axes."

It was as Red Sleeve said—the Indians and white men traded and departed in peace, one from the other.

FROM TIME immemorial men have feared the desert; those who have lived in the desert a long time can find happiness nowhere else and are never satisfied until they can come back into the beauty of its dry sands lit by moonlight, its flaming sunsets, its immense distances, its stark lines, its strong beauty. So it was with Jed. Youthful enough to stand the rigors of the trip better than most, he was slowly beginning to love the desert,

(Continued on following page)

HIGH ADVENTURE

(Continued from preceding page)

and each day saw new horizons to enjoy and to conquer.

As they entered the San Pedro River bottoms Jed found new joy in pulling at the ropes, assisting the tired mules in making the extra miles necessary to reach their destination. The San Pedro bottoms were a mile wide at this place-a mass of cactus, mesquite, manzanita, and other scmitropical desert plants. Following the bank of the river itself here and there were groves of cottonwood. The river seemed to fight its way along, hurrying to keep from being eaten by the

Jed pulled on his rope, humming a little tune as he worked, digging his heels and toes into the soft sand, keeping pace with Standage, who was having more difficulty and suffering more because he was not so young and

hungry sand and the hungrier air.

vigorous as Jed.

"Standage, I wish I could let Mother know where I am. I am sure by now she has given me up for dead."

"All in good time," replied Standage. "We're heading for California where you can either board a ship or go back with us to our people."

"Where are your people?"

"I don't know exactly, but Brigham Young, our prophet, said that they were going to settle, he thought, in the Great Basin. They were seeking a place in the Rocky Mountains and that he would know it when he saw it, for he has seen it in a vision.'

"Our minister told us that prophets were long since dead. Why do you

call him a prophet?"

"Because he is a prophet," Standage explained. "When a man is commanded of the Lord to prophesy to the people and to teach them the truth, he is a prophet, and Brigham Young is a prophet, and so was Joseph Smith before him. Joseph Smith was the first prophet of the new dispensation."

"What do you mean by 'dispensation'? I don't understand you.

"Well, we believe that the Lord Iesus Christ and his Father in heaven divided the time of the earth into periods called dispensations; for example, from Adam to Noah was a dispensation. You know who Adam was, don't you? You have heard of Noah, haven't you?"

"My mother read to me out of the Bible that Adam was the first man, and wasn't Noah the man who built

"That's right," said Standage. "Well, we believe that the earth is divided into seven dispensations, and that we are in the last dispensation. We believe that Jesus Christ the Lord prophesied that his own gospel would be taken from the earth. There would be nobody with the right and authority to teach the people. There would be no prophets until the time of restoration. We now know that the time of restoration is here. Joseph Smith, our first prophet, was the man through whom the gospel of Jesus Christ was restored in this last dispensation. The millennium-you've heard of that, haven't you?"

"Yes, that's the time when the lion shall lie down with the lamb, according to the Bible."

"That's right. During the millennium there shall be peace on earth, and the Lord Jesus Christ will dwell with us. Isaiah, the prophet, said that in the last days the wisdom of their wise men shall perish and the understanding of their prudent men shall be hid. Therefore, the Lord will do a marvelous work and a wonder. And he said further that the mountain of the Lord's house would be cstablished in the top of the mountains and all nations would flow to it. I don't believe that anybody has imagined just how all of these prophecies would take place or how they would be fulfilled. Many people have believed that they will be fulfilled, but no one has known just how. Joseph Smith found out how, and no one could ever have imagined that it would happen in just the way it did."

"Tell me about it," said Jed.

Standage unfolded the glorious story of the restoration of the gospel. When he had finished, Jed said,

"Standage, back on the Mimbres River I overheard you and a group of your men praying that Colonel Cooke would be led to turn west and come to California instead of going to Mexico. Do you think that when he gave the command to turn west that was an answer to your prayer?"

"I don't think it, I know it," said Standage. "That was a direct answer to our prayers. The Lord is watching over us and knows where he wants us to go. The prophet of the Lord, Brigham Young, has declared we are to go to California, and when the colonel was tempted to go another direction, our prayers inspired the answer. There is no doubt about that, lad."

The bugle blew "attention," and then "forward."

Once again Jed found himself harnessed to the rope and straining through the soft sand of the river bottom.

Occasionally as they passed along, they saw at a distance small groups of wild cattle, some of which ran at their approach, and others, more bold, held their ground, the bulls among them pawing the earth and challenging the wagon train to combat.

A mile or two farther they came out into a part of the bottom where the mesquite brush predominated. They passed through an open section where the brush grew back from the river perhaps two hundred yards. On the edge of this brush there stood defiantly a dozen giant black bulls, their long horns lowered menacingly, pawing the earth and bellowing their defiance.

"Get ready," warned Standage. "Those fellows might decide to charge."

As though reading his thoughts, with a bellow, two of the bulls detached themselves and made straight for the wagon by which Standage and Jed were walking.

Standage yelled at Cox. "You take the left one, I'll take the right."

Each raised his musket. On came the bulls. Standage waited coolly, aiming until his bull was within thirty feet. He fired. The bull gave a mighty leap and plunged to earth, plowing a furrow almost to his feet.

Cox fired also, but his bull did not stop. It crashed into the mule nearest him and lifted it high, throwing it against its companion with his horns. The mule shrieked with pain.

Standage reloaded as fast as he could and fired a shot into the great brute, ending his destructive efforts. "You must have missed him."

"I didn't miss him. He just kept coming. Let's put this mule out of his misery." With that he reloaded his gun and shot the luckless mule through the head.

Meanwhile others of the command were having their troubles with the bulls. One bull crashed into a wagon so hard that it tipped it over and broke a wheel. One bull was shot by four men and still did not fall, but

> (Continued on page 184) THE IMPROVEMENT ERA



Aerial view showing Yuba City and Marysville across the swollen flood waters of the Feather River, which covered the valley.

WELFARE at WORK

by Elder Mark E. Petersen of the council of the twelve

AST CHRISTMAS EVE disaster came to Yuba City, California, and with it came terror, devastation, and death. The gaiety of the holiday season suddenly turned into shock and suffering. Instead of a visit from Santa Claus, the residents of this stricken city had to deal with a wall of water twenty-five feet high which swept through the middle of their residential area in the dead of night, trapping many without an opportunity of escape.

Heavy rains in the upper valleys and mountains melted snows and turned a torrent of flood waters which quickly overflowed the banks of many streams and the large rivers, and soon threatened Marysville and Yuba City with a major disaster.

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Fearing for the members of the Church in that area as he listened to radio reports and read of the progress of the severe winter storm in the newspapers, Elder Marion G. Romney, assistant managing director of the Church welfare program, telephoned to California to learn of the condition of our Saints.

He first talked with President Thomas W. Gardner of the Northern California Mission, since there were reports of storms in the Eureka area. President Gardner reported that Fortuna Branch, near Eureka, with three hundred members, appeared to be marooned by the flooding Eel River.

Elder Romney advised President Gardner to use Church funds on hand for relief purposes, and to communicate with San Francisco Bay and Northern California regions of the Church welfare program for necessary supplies. He communicated with President Delbert F. Wright, chairman of the San Francisco Bay Region of the welfare program, to stand by ready to give assistance to the mission if need be. Calling in Elder Arbon O. Clark who is in charge of the storehouse system for the Church welfare committee, he apprised him of the situation.

Elder Romney then alerted President Albert H. Crandall of the Sacramento Stake, chairman of the Northern California Region of the Church welfare program, to be pre-

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Some of the havoc wrought by the flood is shown above. A wall of water 25 feet high swept through Yuba City on Christmas Eve.



Mrs. Gus Stenzil salvaging household effects from her ravaged home.



Workers clean up kitchen of the Gus Stenzil home.

Welfare at Work

(Continued from preceding page) pared to give assistance where needed. This was on December 23.

Although flood conditions became serious in northern California, the Saints in that region pretty well escaped. As word to this effect came in, the emphasis of attention was suddenly changed. Marysville was threatened. There was some possibility of a threat at Yuba City, and even at Sacramento. All of these cities are behind large dykes on the rivers, which alone would keep them from being inundated.

During the morning hours of December 24, the threat to Marysville became steadily worse. It seemed as if the city were doomed. Evacuation was ordered—the people were to be moved to Yuba City.

Loading what they could carry with them in their cars, the people began their quick migration. Equipment men moved supplies and new machinery from what was believed to be the danger zone and took as much as possible to Yuba City. New car dealers moved their 1956 models from show rooms in Marysville and transported them to Yuba City to escape the flood. Even state road equipment was moved from the threatened city to the safety of the dykes in Yuba City.

Then to the horror of all, as the dawn of Christmas approached, watchmen on the dykes announced that the earthen levees, holding the Feather River in its course above Yuba City, were weakening.

Almost in panic, efforts were made to strengthen the dykes but to no avail. Marysville residents who had fled to Yuba City now realized that unless they fled again they would be trapped in their city of refuge. The people were warned by telephone, radio, and personal calls. Sheriff's officers went out in cars, alerting all to leave at once for higher ground, not stopping to take anything with them. "Flee for your lives," they were told.

In the early twilight of Christmas Eve, President Julius B. Papa, of the Gridley Stake, rushed plans for the evaculation of all Saints in the low areas of the city. His own home was on higher ground. Arrangements were made for the Saints in higher areas to take into their homes the members of the Church in the low-lands.

Some small houses, built for small families, now at once became the refuge for as many as thirty and thirty-five persons. They were bedded down on the floors in every room in the house. The problem of feeding them was acute also. Few had facilities to care for so many.

In the midst of all this, President Papa had an overpowering urge to drive down near the Yuba City Ward chapel. He knew that the flood waters might come any moment; he knew he was safe where he was, but the urge grew stronger.

Hurrying into his car he drove down to the meetinghouse and there found two elders of the Northern California Mission, fleeing from the floods, but with nowhere to go. They had thought they might find refuge at the meetinghouse, but it also was on low ground. President Papa took them into his car and carried them off to safety. Bishop Sylven Godfrey of the Yuba City Ward and his two counselors, Lloyd R. Ethington and Linward W. Kendell, worked frantically at the side of the stake presidency and members of the high council, in evacuating the Saints to safer ground.

Word came that three hundred dairy cattle belonging to members of the Church were in the path of disaster should the dam break. Volunteers rushed to the dairy farms and moved the cattle out as the waters began to flow in upon the farm. The animals were transported to the Sacramento Stake farm where they were cared for. The foresight of the welfare committee in that region had provided for two hundred tons of hay to be held there for some emergency. The cows were fed from this reserve supply.

Brother Ethington and his family lived in the low portion of the city and were making ready to leave, while still carrying on the work of warning others. Knowing that disaster was near, they at last got into their car, and drove toward higher ground, having warned all they could. Just as they were nearing the highway, the levee broke, and a wall of water twenty-five feet high struck their car, engulfing it and them. Brother Ethington, his wife, Barbara Adams Ethington, and their two children, died there in the flood. They could have saved themselves had they left

(Continued on following page)
MARCH 1956



Yuba City Ward chapel was used as headquarters for relief and rehabilitation work after waters receded from it.



Two workers begin the task of removing mud from the kitchen of one of the flooded homes.



Volunteer workers clean out mud and repair damaged equipment in the garage of the Jimmy Johnson home.

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WELFARE AT WORK

(Continued from preceding page)
earlier, but they remained to warn
their neighbors of danger.*

The flood waters crashed down through the residential areas, pushing the houses about like toys. One house was carried two blocks and set down on the railroad track, others found lodging on the highway; many were crushed against each other, still more were carried against trees and telephone poles. One telephone pole got loose, and by the force of the water was thrust through the walls of a house in a horizontal position, as an arrow shot from a bow.

Stores were struck; their contents were carried away in the stream. Walls were torn out of houses, and the entire contents of furniture, clothing, and food were swept way in the torrent.

One hundred twenty-five homes of Latter-day Saints were engulfed in the flood. Fifty of them suffered serious structural damage. Clothing, food, and furniture were destroyed; Christmas gifts were carried off by the water. The Saints were left destitute.

Through the heroic efforts of President Papa and his counselors and members of the bishopric and priesthood quorums, all Latter-day Saints but the Ethingtons were safely housed in emergency shelter with other members of the Church. Since nothing could be purchased in the stricken city, only the food on hand in the homes was available for the refugees and their benefactors. In scores of cases, the advice of the welfare committee to lay in a year's supply of necessities had been heeded. This supply now fed them.

One of the true heroes of the entire rescue operation was a member of the Gridley Stake presidency, President Wilbur F. Mills of Gridley. Because President Papa was on emergency duty with the telephone company which demanded his first attention, President Mills was given the immediate direction of the relief work among our people in the flood area.

Since he is a construction contractor, he used all his facilities: trucks, manpower, and all in the rescue work. Twenty-four hours, around the clock he worked, with no rest! Then another twenty-four hours—forty-eight—without rest he worked. But young and vigorous, and with the inspiration of his calling upon him, he felt no need for rest. He had the welfare of the people of the stake in his care.

In a boat he rode up to the door of the Yuba City ward chapel, under fifteen inches of water, and waded through the building, opening doors, to permit the water to flow out freely when it began to recede.

But he was also busy with his people, providing for their needs. He organized the collection of clothing and emergency food among Church members in Gridley. These wonderful people gave of all they had, and freely, for their afflicted brothers and sisters.

Word was sent to Elder Romney, who consistently and continuously kept in touch with the situation, seeking supplies of all kinds on an emergency basis.

Elder Romney gave the word to Elder Arbon O. Clark, and trucks began loading: Idaho potatoes from welfare farms, flour and cercals from the Church mills, furniture from the Deseret Industries, mattresses from the welfare project supervised by Walter Stover, blankets from the welfare blanket factory, all kinds of canned foods from the various welfare canneries of the Church, clothing for men and women and children of all ages and sizes.

Eggs were needed. A phone call went to the East Jordan Stake poultry project, asking for seven hundred dozen eggs. Within three hours of the call, seven hundred dozen eggs were delivered to the loading station.

The first truck, a semi-trailer, was loaded with about eight tons of supplies, and was rolling down Highway 50 within four hours of the phone call. It arrived in Gridley nineteen hours afterward.

A second semi-trailer was needed. A call went to the Inland Freight Lines for additional equipment. The semi-trailer came, and it was loaded with another eight tons of supplies. Two more were needed. Inland Freight Lines provided them. Both equipment and drivers were furnished—at what cost?—not a thing! All was donated to the cause.

All the supplies arrived within twenty-four hours of the time of de-

parture, despite detours, heavy rains, and flood conditions.

An emergency receiving and disbursing depot was set up in the Gridley Ward meetinghouse. The recreation hall was filled with furniture and other supplies. Classrooms were set up to hold clothing of various kinds, all classified for quick delivery to men, women, and children. All was perfectly organized.

Canned foods filled one classroom, cereals another, flour another, potatoes another. Everything could be obtained without confusion on a moment's notice.

To determine intelligently what the needs were, President Mills conducted three surveys among the Saints: One was to determine the condition of the houses struck by water, and what manpower would be needed to make them habitable again. A second had to do with immediate housing and needs of the people who had taken refuge with their friends and brothers and sisters on the night of the flood. The next was to determine clothing and furniture needs.

Every family was considered on an individual basis. The needs of each were separately studied and analyzed. The welfare program system of providing for each family according to need was carefully followed. All results of tabulations were recorded on sheets prepared for the purpose.

Then a call for action in digging out the homes was issued. It was estimated that 175 men from neighboring stakes would be needed to do the job. Sacramento Valley brethren, and those from the Bay area were enlisted by President Crandall and President Wright, the regional chairmen.

Instead of the 175 expected, 500 came the first day. Then for three additional days from 500 to 750 men each day came to help in the cleaning up processes. Each one brought his own shovel, his own lunch, and drinking water. Each one came because he wished to; it was all voluntary work.

Eight men were assigned to dig out each house. Women followed the men, and after the heavy work was done, the Relief Society sisters brought in their mop buckets and scrubbing brushes and put on the finishing touches in each home.

As the water receded from the Yuba City Ward meetinghouse, it was quickly cleaned up, and the men and women volunteers were registered in

^{*}A second LDS couple, Brother and Sister Albert Haymore of Nicolaus, California, were drowned January 6, in the Feather River, when their boat was swamped by waves from a barge. They were on their way to Verona, California, to purchase groceries. Their seventeen-year-old son Wesley succeeded in reaching shore.



and assigned from there to the homes

were needed, so they began cleaning out the homes of non-members, and then went to business houses. Many offered them pay, which was not accepted. They cleaned out a variety store. The owner again offered pay. Again it was not accepted. He then offered them a number of bolts of dress goods which had been damaged in the flood. This they took to the Relief Society women who cut it into lengths, washed it in their washers at home, ironed it, and prepared it for sewing into dresses for the needy.

Sorrow over the loss of the Ethington family was heightened only by the fact that their bodies had not been found. Fifty men were assigned to the search. Three bodies were found and tenderly cared for. There still remained the body of the smallest child, a girl. Hours of searching and digging went on. At last, success! The tiny figure was brought in and placed with the rest of the family.

A funeral service was held in the Yuba City chapel, so recently cleaned MARCH 1956

of silt. It was heartbreaking. The building was filled with sympathetic neighbors and friends. The Ethingtons had risked their own welfare to warn others, and in doing so had lost their lives. "Greater love hath no man than this. . . ."

Twenty trained volunteer furnace mechanics came from the surrounding stakes to put furnaces back into operation. The houses must be dried before families could reoccupy them or before repair work could be done. This meant an additional period of from ten days to two weeks that families would be housed with others.

While the drying out process was underway, President Mills made a study, with his brethren, of the structural damage to the homes, estimating the needs for repairs.

In response to his call two hundred trained artisans from the surrounding stakes were organized to give free labor in the reconstruction process.

The Saints now have gone back to their homes; the work has been done; tear-filled eves have been dried; the magnitude of the relief work can be assessed.

The Church welfare program, so well-organized and so well-supplied, has proved itself again in a time of major disaster. It need not be regarded as an emergency assistance organization for isolated families alone. It can meet a flood, fire, or earthquake, and has done so.

The production on welfare farms and in welfare factories, the Christlike spirit of those who participate, made possible the relief story which has been worked out in Yuba City as it was in Arizona, in southern and central Utah, and twice in Salt Lake



Early Chinu pottery jar of a bearded man, from the Chicama Valley, northern Peru, which would date perhaps in the early Christian centuries. Peruvian tradition speaks of a white race of bearded men who came to Peru to institute culbeated and with the control of the missing with ture long before Inca time; and these white people were visited by Courtesy of Rand Mox.ly & Co. Reproduced from the Courtesy of Rand Mox.ly & Co. Reproduced from the Courtesy of Rand Mox.ly & Co. and the Courtesy of Rand Mox.ly & Co. Reproduced from the Courtesy of Rand Mox.ly & Co. and Co. and

N 1527, WHEN THE Spanish

conquistadores sailed into one

of the harbors on the west

coast of South America,

Pedro de Candia, a lieutenant in the freebooter armada of the mighty Pizarro, stepped from the boat, helmet

and breastplate freshly hurnished and

glistening, his gun over his shoulder, and a huge double-handed sword in

his sword-belt. His gigantic stature, with mighty shoulders, and his com-

tated. Impulsively and suddenly he

Part X Viracocha—The "White Bearded God" or Jesus Christ

ARCHAEOLOGY and the **BOOK OF MORMON**

by President Milton R. Hunter OF THE FIRST COUNCIL OF THE SEVENTY

fired a shot into the air. The natives became terrified and bowed still lower to the earth, whispering "Illa Tiki, Illa Tikil" This appelation meant "The god of light-

lifted his gun from his shoulder and

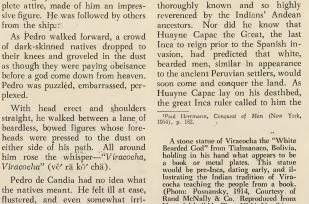
no idea that the beardless, brownskinned natives actually took him for the "White Bearded God," Viracocha or Con (Kon) Tiki, who had been so thoroughly known and so highly

Bearded God" from Tiahuanaco, Bolivia, holding in his hand what appears to be a book or metal plates. This statue would be pre-lnea, dating early, and illustrating the Indian tradition of Viraccocha teaching the people from a book (Photo: Posnansky, 1914, Courtesy of Rand McNally & Co. Reproduced from Heyerdahl, ibid., Plate XLV, No. 2.)

chiefs of the Ayllus, the leading clans of the kingdom, and among the things he told them is the following:

Many years ago it was revealed to me by our father, the Sun, that after the rule of twelve of his children, an alien people would come which had never been seen

Pedro grew more confused. He had





THE IMPROVEMENT ERA

before in these regions and would conquer and subdue this kingdom and many others as well. I am inclined to suppose that this refers to the people recently sighted off our shores. They are said to be a powerful race, superior to us in everything. Now we know that with me the number of twelve Incas has been reached. Therefore, I predict to you that a few more years after I have gone to my ancestors, that strong people will appear and bring fulfillment of the prophecy of my father, the Sun; they will conquer our kingdom and rule over us. I command you to obey and serve them, for they are superior to us in everything, because their laws are better than ours, their weapons more powerful and invincible.

Peace be with you-I go now to my father, the Sun, who has called me. . . .

²Cited in Herrmann, ibid., pp. 183-184.

This could all sound like myth if it were not for the fact that the Aztec Indians of the valley of Mexico, as well as the Maya Indians of Yucatán, cherished similar prophecies regarding their great empires.3 Those predictions were primarily responsible for the fact that the Inca, Aztec, and Maya rulers all capitulated after offering relatively little resistance; and their empires, composed of millions of inhabitants, came under the control of a mere handful of Spanish conquistadores.

Furthermore, the Spanish soldiers *Idem, pp. 165-172; A Hyatt Verrill, America's Ancient Civilizations (New York, 1953), pp. 58-59.

and Catholic padres who first visited Mexico, Central America, and also South America, had been apprised by the Indians that back in the distant past the Americas were inhabited by '. . . a race described as white and with beards ... "4 At that time a "Fair God" had visited the ancient white peoples-ancestors of the American Indians-and had given them their religion and culture.

Also, when the Spaniards entered Peru in 1527, they were greeted by the Peruvian Indians, with the frightened awe, as "Viracocha!" A German scholar, Paul Herrmann, recently concluded:

[The foregoing facts,] . . . as Siegfried Huber has pointed out in his book In the Kingdom of the Incas, would be "utterly inexplicable in the absence of some preexistent tradition, that is, unless white, bearded men had been known in olden times and their return in later ages ex-pected." It is therefore certain that the Viracocha myth is not an invention of either Indian or Spanish priests; . . . 5

Faithful members of the Church of Jesus Christ read statements made by great scholars, such as the foregoing one made by Paul Herrmann and Siegfried Huber, and with joy in their hearts meditate on the marvelous story so beautifully delineated in the Book of Mormon.

As explained in the ERA articles in January and February, 1956, the peoples of practically all the countries of Mexico and Central America had their traditions of a "Fair God" who had given them their culture.6 The same fact holds true with the countries of South America. This article will be confined to the Indian traditions of the Andean region of that country. Dr. Daniel G. Brinton, one of the most reliable research scholars of the past century in the field of American Indian traditions, described this "White Bearded God" of South America as follows:

His hair was abundant, his beard fell to his waist, and he dressed in long and flowing robes. He went among the nations of the plateau, addressing each in its own dialect, taught them to live in villages and to observe just laws . . . and then he departed, . . . he rose up to heaven.

(Continued on following page)

Finor Heyerdahl, American Indians in the Pacific (Stockholm, Sweden, 1952), pp. 229-345; Works of Editizochiii, Lited in Milion R. Hunter and Thomas Stuart Ferguson, Ancient America and the Book of Hermann, op. 62, p. 18-24-55; Nephilio Salveda, "Hermann, op. 62, p. 18-34-55; Nephilion R. Hunter, "Quetalcoard—the "White Bearded God" of Jesus Christ," This IMPROVEMENT Eas (Salt Lake City, 1956), Jan. vol. 59, p. 261; "Daniel G. Brinton, American Herc-Mutht (Philadelphia, 1852), p. 220. Indies supplied by writer.



"Bearded men from Chimu area of Pacific, northern Peru. Numbers 1, 2, 3 were modeled during the Early Chimu period, in the first half millennium A.D. or earlier. No. 4 is from the subsequent Late Chimu period." (Photos: I Ethnographical Mus.; 2 Lehmann, 1924; 3 Am. Mus. Nat. Hist.; 4 A. H. Verrill and Brooklyn Mus. N. Y. Courtesy of Rand McNally & Co. Reproduced from Heyerdahl, ibid., Plate XXV. Nos. 1, 2, 3, 4.)

ARCHAEOLOGY AND THE BOOK OF MORMON

(Continued from preceding page)

Viracocha! More than four hundred years have passed since the Spanish conquests, and today the word Viracocha is the form of address meaning simply "lord" in Peru, Bolivia, and Ecuador. Also, in practice it is identical with "white man," for today white people are still considered to be the sons and people of Viracocha the Almighty.

Who then, and what, is Viracocha? In brief, according to Peruvian traditions, he was the God who created the heavens and the earth, placed the human family on the earth, gave them their religion and culture, suddenly came to the ancient Peruvians and lived among them for some time, performed many miraculous deeds, and then disappeared just as suddenly

as he had arrived.

Fortunately, the early Spanish conquistadores of the Andean countries and the Catholic padres carefully recorded many of the traditions of the Indians. Their accounts give us much information regarding the "White Bearded God," under the various names applied to him by different Indian tribes. This God constituted the central figure of the Indian traditions of the several Andean countries of South America.

According to the information recorded by the early Spanish chroniclers, the ancient Peruvians who predated the Incas made common use of the name of Con Tici, (Con Ticci or Kon Tiki), while the Incas preferred the name of Viracocha for their "Fair God." Dr. Philip Ainsworth Means, an outstanding scholar in the field of Andean traditions, described the "Fair God" of Peru as follows:

The Creator-god most celebrated in the Chronicles of Peru is known under various names. . . . He has generally been referred to as Viracocha or as Pacha-Camac, the former designation being used in the highlands, the latter on the coast. Both of them, however, are Quechua and, consequently, more or less late in date. It seems clear enough that pre-Incaic names for the Creator-god were Con, Con-Tici, Illa-Tici, and sundry approximations thereto, sometimes prefixed to the name Viracocha in later times. . . . 8

Thor Heyerdahl, author of the famous Kon Tiki, adds the following information to that given by Means:

. . . With the prefix Illa meaning "light," and Con, being an alternative name for

sp. A. Means, Ancient Civilizations of the Andes (New York, 1931), p. 422. 170

the creator, we know that the early Peruvian culture-hero Con-Tici or Illa-Tici was venerated as Tici-the-Creator and Tici-the-

Tici is a word of ancient origin, adopted in Quechua mythology from an earlier language, distinct from their own. It is preserved as a live word in Quechua dialects either as tecsi or ticsi, meaning "origin." Thus Markham says, in referring to Blas Valera, the best-informed mestizo chronicler of the sixteenth century, whose major works are unfortunately lost: "The names given for God by Valera, as used by the ancient Peruvians, are also given by some others of the best authorities. They are Illa Tici Uira Cocha. The first word means light. Tici is the foundation of things, or beginning."9

In the words of Heyerdahl:

There is within the borders of the former Inca Empire no prehistoric site with monuments and other architecture of more impressive dimensions, and with evidence of a higher cultural level, than the ancient megalithic ruins of Tiahuanaco in the Bolivian highland plains south of Lake

When the Incas first immigrated into Peru and Bolivia, so they reported to the Spanish conquistadores, they obtained traditions from their predecessors that in ancient times a "White Bearded God" had visited a superior white race of people in the Andean region and had assisted them in establishing an unusually high culture and superb civilization.11 This "Fair God" was also accredited with having assisted that bearded race of white people in the construction of the massive archaeological structures of the Andean region, such as those at Tiahuanaco.

The Incas adopted the traditions of the people whom they supplanted and carried those traditions on to the time of the Spanish conquest. Regarding this fact, Paul Herrmann wrote:

. . . It is certain, however, that when the Incas discovered the giant city Tia-huanaco on Lake Titicaca, allegedly built by Viracocha and his followers, and even more when they came upon the grandiose divine city Pachacamac south of Lima, they invoked this strange god by the name of Con Tiki, the Eternal, and that they called him Pachaychachi, Creator and Ruler of the World.12

Thor Heyerdahl has made an extensive study of the traditions of the Indians of the Andean countries and the archaeology of that region. He published his findings in an 800 paged volume entitled American Indians in the Pacific. Heyerdahl maintains that:

The memory of the hero-god Viracocha was vividly preserved among aborigines in wide regions of the former Inca Empire, even through the last century. [And then, speaking from personal experiences, he states that] in many places Viracocha stories still survive to-day among the elder natives.13

Daniel G. Brinton, in his book American Hero-Myths, quoted Zegarra, a leading Peruvian scholar of the past century, as having described the "White Bearded God" who visited the people in the Andean region in ancient times as follows:

"The tradition was that Viracocha's face was extremely white and bearded." [Brinton then adds]: There is, indeed, a singular uniformity of statement in the myths. Viracocha, under any and all his surnames, is always described as white and bearded, dressed in flowing robes and of imposing

Pascual de Andagoya (1541-1546), the Spaniard whose explorations from Panama led to Pizarro's discovery of Peru, wrote:

The first lord, of whom there was any recollection in Cuzco, was the Inca Viracocha. This was a man who came to that land alone; but there is no record of whence he came, except that Viracocha, in the language of the people, means "Foam of the sea." He was a white and bearded man, like a Spaniard. The natives of Cuzco, seeing his great valour, took it for something divine, and received him as their chief. He ordained many excellent laws and regulations for the government of the land; built the edifices of Cuzco and the fortress, which is made in a wonderful manner.15

Pachacuti-Yangui Salcamayhua (1620), himself a beardless Quechua Indian writer, in his book, An Account of the Antiquities of Peru, specifically pointed out that

. an immigrant creator with a beard had been active among his forefathers before the advent of the Spaniards. He relates that at a very remote period shortly after Peru had been populated, there came from Titicaca Island to the tribes of the mainland an old man with a beard, dressed in a long robe. He went about in the highlands preaching his religious beliefs to the Indians.16

Another early Spanish conquistadore, Cieza de Leon (1553-1560), collected the Peruvian traditions which

(Continued on page 172)

⁹Heyerdahl, op. cit., p. 239.
30bid., p. 228.
14bid., p. 229ff; Note: Recall the Book of Mormon account of Jesus Christ visiting the Nephites.
4Hermann, op. cit., pp. 222-283.

¹⁰Heyerdahl, op. cit., p. 233.

¹⁰Brinton, op. cit., p. 192.

¹⁰Pascual de Andagoya, Narrative of the Proceedings of Pedrarios Davida. . . (Hakhyt Soc., London, 1855), vol. 34, ch. 37.

¹⁰Pachacui—Yangui Salcomayhua, cited in Heyerdahl, op. cit., p. 77.

¹¹Brinton, p. 2011.

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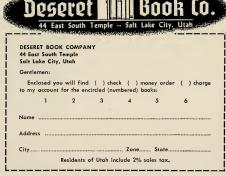
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ARCHAEOLOGY AND THE BOOK OF MORMON

(Continued from page 170)

affirmed that long before the reign of the first Inca, men, "white and bearded like the Spaniards," had lived in Vinaque and on Titicaca Island. Cieza was also highly impressed by the Incas' memory of Viracocha, who they reported had visited these ancient Peruvians and accomplished mighty works among them. To quote:

The natives had heard from their forefathers that Viracocha was much beloved, because he was humane and benevolent to all, and because he cured sick people, . . . 17

Another Indian account states that the "White Bearded God"

. . . healed the sick and restored sight to the blind. Everywhere, at his approach, the demons took to flight.18

Cieza de Leon also recorded in his journal that

. . . before the rule of the Incas in these realms, and even before they were known, these Indians relate other things much older than all that has been told. . . .

. . . they tell that from the south [of Cuzco] there came and stayed a white man of tall stature, who, in his appearance and person showed great authority and veneration, and that as they saw he had great power, turning hills into plains and plains into hills, making fountains in the solid rocks, they recognized such power in him that they called him Creator of all made things, Beginning thereof, Father of the Sun, because, besides this they say that he made greater things, as he is said to have given men and animals their existence, and finally that wonderful benefits came from his hands.

And the Indians who told me this had heard from their forebears, who had also heard it from the songs which these had had since very ancient times, that he went off northwards along the Sierras while accomplishing these wonders, and that they never saw him again.

In many places they tell how he gave rules to men how they should live, and that he spoke lovingly to them with much kindness, admonishing them they should be good to each other and not do any harm or injury, but that instead they should love each other and show charity.

In most places they generally call him Ticci Viracocha, . . .

In many parts temples were built to him, in which they placed stone statues in his likeness, in front of which they made sacrifices. The large stone statues which are at the site of Tiahuanaco must be from those times. And although they relate of his former fame this which I tell of Ticci Viracocha, they cannot tell more of him, neither

¹⁷Cieza de Leon, cited in idem, p. 253.
 ¹⁸Adolf Bastian, Die Culturländer des Alten Amerika (Berlin, 1878), p. 56, cited in De Roo, op. cit., p.

that he returned to any part of his kingdom.10

When the early Spaniards first arrived at the site of Tiahuanaco, they found a considerable number of anthropomorphic monoliths, or stone statues of men, which had been carved at an early date. Many of these were bearded figures representing the "Fair God." One in particular was a stone statue erected by the Indians of Cacha south of Cuzco and on the main Inca road from Titicaca. According to Garcilisso de la Vega (1609), it had been erected in honor of Tici Viracocha. He informs us that this statue was placed on the great pedestal inside an Inca temple built of cut stone. To quote Garcilisso:

The image represented a man of good stature, with a long beard measuring more than a palmo [one palmo is about nine inches], in a wide loose robe like a cassock, reaching to the feet.20

¹⁹Pedro de Cieza de Leon, Parte primera de la Cronica del Peru (Sevilla, Spain, 1553), cited in Heyeradhi, idem, p. 233.
 ²⁰Inca Garcillisso de la Vega, Primera Parte de los Comentarious Reals, que tratan del origin de los Incas (Madrid, 1722), p. 71.



A close-up view of Viracocha from Tiahuanaco, Bolivia, with what appears to be a book or metal plates in his hand. Early Chimu period. (Photo: Toucan Press— Wegeesch. Rand McNally & Co. Reproduced from Heyerdahl, ibid., Plate XLI, No. 2.)

The early Spaniards marveled at the close resemblance of this image, found among beardless Indians, to their Old World saints and apostles. According to Cieza de Leon (1553-60), several of the early Spanish writers came to the conclusion that the Viracocha statue represented not a heathen god but one of the apostles who must have come to Peru before the days of Columbus.21

In order to protect the statue of Viracocha, some of the Indians hid it near Cuzco; but, according to R. Karsten, it was re-discovered by a pious Spaniard and destroyed.22

Daniel G. Brinton, quoting from Religion Anonyma, written in 1615, described a marble statue of Illa Tici Viracocha which stood in the great Cuzco Temple. This statue was claimed to have been ". . . both as to hair, complexion, features, raiment and sandals, just as paintings represent the apostle, St. Bartholomew. . . ."23 This statue was destroyed as was the other one of Viracocha.

Thor Heyerdahl quotes Francisco de Avila (1608) as stating that

... in Peru an idol called Conirava Viracocha was invoked and worshipped almost down to the coming of the Spaniards. . . . "This invocation and custom of calling the idol by the name of Viracocha certainly prevailed long before there were any tidings of Spaniards in the country."

Fortunately some of these statues of Viracocha, the "White Bearded God," survived to the present time. A photo of one of them is reproduced in this article.

When the Inca Empire was first discovered and conquered, Juan de Betanzos came from Spain to Peru, married an Indian girl, and lived among the natives the remainder of his life. This gave him an unusually good opportunity to collect and preserve the aboriginal Peruvian beliefs and traditions. Like nearly all early chroniclers, he paid much attention to Peruvian accounts of the pre-Inca "White Bearded God," Viracocha, or Con Tici Viracocha. Betanzos wrote his account in 1551, and it was published in Madrid in 1881 under the title, Suma y narracion de los Incas. Since this book is not available to me,

²⁸R. Karsten, The Civilization of the South American Indians (London, 1938), p. 200.

²⁸Brinton, op. cit., p. 148.

²⁴Francisco de Avila, cited in Heyerdahl, op. cit.,

²¹Leon, cited in Heyerdahl, op. cit., pp. 302, 903.

I shall have to depend on the information presented by Thor Heyer-

Betanzos claimed that the Indians had told him that Con Tici or Viracocha

. . . made the sun and day, and ordered the sun to move in the course it now moves and afterwards, they say, he made the stars and the moon.2

Then Betanzos gives an elaborate story of God coming down to earth and creating the human family on the shores of Lake Titicaca. As part of that story, he explained the Indian tradition of the origin of the massive buildings and the huge stone statues of human beings found there by the Spaniards, the credit for their construction being given to Viracocha. After the work of creating the human family was completed, this "Fair God" left the earth but returned many, many years later to live among the people a certain length of time. Regarding this event, Thor Heyerdahl makes the following significant com-

. . . We learn through Betanzos that Viracocha only "returned" to earth when he moved with his followers from the shores of Titicaca to the nearby site of Tiahuanaco. Long before this appearance he had, according to Betanzos' informants, created heaven and earth and the original population of the country who dwelt in darkness until he came and established himself in human shape at Tiahuanaca.26

Betanzos gave the following interesting description of the "Fair God" of Peru:

. . . when I asked the Indians what shape this Viracocha had when their ancestors had thus seen him, they said that according to the information they possessed, he was a tall man with a white vestment that reached to his feet, and that this vestment had a girdle; . . . and that he carried in his hands a certain thing which today seems to remind them of the breviary [book] that the priests carry in their hands. . . . And when I asked them what this person called himself . . . they told me that his name was' Con Tici Viracocha Pachayachachic, which in their language means God, Maker of the World.²⁷

Sarmiento de Gamboa (1572), another Spanish chronicler of the colonial period, recorded the traditions of the ancient Peruvians of pre-Incan

(Continued on following page)

27Betanzos, cited in idem.

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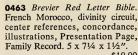
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²⁵Juan de Betanzos, Suma y narracion de los Incas (Madrid, Spain, 1881), cited in Heyerdahl, op. cit., 26Idem.

ARCHAEOLOGY AND THE BOOK OF MORMON

(Continued from preceding page)

times. His account confirms Betanzos'. Sarmiento informs us that the Incas believed that after the creation ". . . Ticci Viracocha sent a great flood to punish the sins of the first men, but the ancestors of the Cuzcos . . . were saved and so left some descendants."28 Later ". . . Viracocha suddenly appeared on the Titicaca plateau with his servants, to help restore mankind and give them light."29

Sarmiento's description of Viracocha, as he appeared at the time of his preaching among the ancestors of the Peruvian Indians, is much the same as was Bentanzos'. Referring to the Indians from whom he had received reports, Sarmiento wrote:

. . . all agree that Viracocha was the creator of these people. They have the tradition that he was a man of medium height, white and dressed in a white robe like an alb secured around the waist, and that he carried a staff and a book in his hands.30

Several different Catholic padres and Spanish chroniclers of the colonial period reported that Indians of the Andean region had told them that Viracocha, or the "White Bearded God," taught their ancestors from a book. Also, Spanish conquistadores and Catholic priests reported that they had actually seen statues representing the "Fair God" with a book in hand, hands, or under his arm. Most of these statues were destroyed; however, at least one survived, and a photograph of it is reproduced in connection with this article. Thor Heyerdahl made a very important observation regarding the representation of the book on this statue. To quote:

. . Regular books, as known from pre-Columbian Mexico, have never been discovered in Peru, yet an unidentifiable object, the memory of which the sight of a "book" or a "breviary" might well recall to a native mind, appears carved in the hands of the pre-Incan Tiahuanaco stone statue. . . . 31

Members of the Church of Jesus Christ, and others who have studiedthe history and religion of this people, are cognizant of the fact that the inhabitants of ancient America, particularly the Nephites, possessed

²⁶Sarmiento de Gamboa, History of the Incas, cited in idem, pp. 247-248.
²⁰Idem, p. 247.

many books written on metal plates,32 and perhaps they used other types of writing materials and were acquainted with methods of writing which would be much more rapid than could be applied in engraving on gold plates. To illustrate this point, the readers are referred to King Benjamin's sermon. His congregation was so large that he had a tower erected on which to stand; and even then

. . . they could not all hear his words because of the greatness of the multitude; therefore he caused that the words that he spoke should be written and sent forth among those that were not under the sound of his voice, that they might also receive his words.83

Further evidence of books and methods of writing among the Nephites is clearly given in connection with the account of Christ's appearance to the people on the Western Hemisphere shortly after his resurrection. He taught them his gospel; and in doing so he read to them from a book. He also made reference to the various books and records which they possessed, giving instructions regarding the continuance of keeping records. The resurrected Lord declared:

Therefore give heed to my words; write the things which I have told you; and according to the time and the will of the father they shall come forth to the Gen-

. . . after he [Jesus] had expounded all of the scriptures unto them which they had received, he said unto them: Behold, other scriptures I would that ye shall write, that ye have not.

And it came to pass that he said unto Nephi: Bring forth the record which ye have kept. And when Nephi had brought forth the records, and laid them before him, he cast his eyes upon them and said: . . .

And it came to pass that Jesus commanded that it [Samuel's prophecy] should be written; therefore, it was written according as he commanded.³⁴

The principal purpose the Nephite prophets had in writing their records was to preserve all available information and revelations from heaven which maintained that Jesus was the Christ, the Savior of the world, the Only Begotten Son of the Eternal Father in the flesh.35 One of the Lord's avowed purposes in having these Nephite records preserved was

to bring them forth in the latter days ". . . to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations."36

Since these sacred records were regarded so highly and used so extensively throughout the entire course of Nephite history and their contents taught to the people by the resurrected Christ, he being the central figure in them and the principal purpose for which they were written, is it not possible that such a profound impression would have been made on the inhabitants of ancient America that they would preserve-not only in their traditions but also in stone-a definite remembrance of their "Holy Book" and its connection with the "White Bearded God"? Indian traditions have supplied an abundance of cvidence to the effect that such was the case.

Perhaps by now the readers have arrived at a conclusion regarding the question asked earlier in the article, namely: "Who, then, and what is Viracocha?"

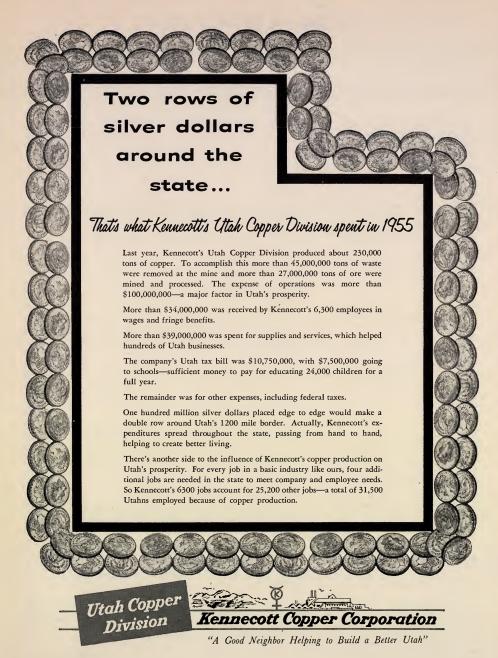
An analysis of the numerous Indian traditions regarding the "White Bearded God," who played such a prominent role in the traditions of the aborigines of South America, has supplied ample evidence to convince the writer that these traditions are survivals in distorted forms of the true knowledge of Jesus Christ held by the inhabitants of ancient America in Book of Mormon days. In other words, the writer maintains that Viracocha, or the "White Bearded God" under whatever name he may have been known by any of the Indian tribes, could have been none other than Jesus of Nazareth, the Only Begotten Son, the Savior of mankind, who, after his resurrection, visited the ancestors of the Indians here on the Western Hemisphere, taught them the gospel, and then ascended into heaven to dwell with the Eternal Father.

To assist in sustaining and clarifying the foregoing conclusion and to provide a basis for comparisons, short quotations from Indian traditions from the preceding material discussed in this article are listed in one column and quotations from the Book of Mormon are listed in a parallel column.

(Continued on page 176)

^{36&}quot;Preface," Book of Mormon.

³⁰Idem. ³¹Heyerdahl, op. cit., p. 248.



ARCHAEOLOGY AND THE BOOK OF MORMON

QUOTATIONS FROM INDIAN TRADI-TIONS REGARDING VIRACOCHA, THE

TIONS REGARDING VIRACOCHA, THE "WHITE BEARDED GOD":

[Viracocha was the] Creator of all things, Beginning thereof, Father . . . [He was the] foundation of all things or

the beginning . . .
[Viracocha] called himself . . . God,
Maker of the world.

He made the sun and the day . . . He made the stars and the moon. . . .

[Viracocha] created heaven and earth and the original population . . .

[He] placed the human family on the earth.

[The "White Bearded God"] had great concern over it [the human family].

[Viracocha] was venerated as Tici-the-Creator and Tici-the-Light. [He was the] God of Light.

[Viracocha controlled the forces of na-

ture, being] the giver of rain.

[Viracocha was the] giver of culture, industries, and religion to mortals.

[In ancient times Viracocha] sent a flood to punish the sins of . . . men.

[Viracocha] suddenly appeared [to the ancient Americans.]

He came [to earth]...in human shape, He was a tall man with a white vestment...[which] had a girdle, [The "Fair God" wore a] long robe [or

was] dressed in a white robe.

[Viracocha was] extremely white, bearded, and beautiful.

[Viracocha's] face was extremely white and bearded.

[Viracocha appeared to a] white race of neonle.

[Viracocha possessed] both divine and miraculous powers.

[He] healed the sick and restored sight to the blind. Everywhere, at his approach the demons took to flight.

. . . Viracocha was much beloved, because he was humane and benevolent to all, and because he cured sick people, . . .

(Continued from page 174)

QUOTATIONS FROM THE BOOK OF MORMON REGARDING JESUS CHRIST:

Behold, I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. . . . -3 Nephi 9:15.

... I am Alpha and Omega, the beginning and the end.—Ibid., 9:18.

[Jesus is] . . . the all-powerful Creator of heaven and earth . . . Jacob 2:5. [Jesus is] . . . a God of miracles, . . . that same God who created the heavens and the earth, and all things that in them are.—Mormon 9:11.

 \dots I [Jesus] the Lord your God, have created all men, \dots —2 Nephi 29:7; 1 Nephi 17:36.

... man have I [Jesus Christ] created after the body of my spirit; ... -Ether 3:16.

Behold, the Lord hath created the earth that it should be inhabited; and he hath created his children that they should possess it.—1 Nephi 17:36.

...it behooveth the great Creator that he suffereth himself to become subject unto man in the flesh, and die for all men, ...—2 Nephi 9:5.

Behold I am Jesus Christ, . . .

I am the light and the life of the world; . . . —3 Nephi 11:10-11; 9:18; Alma 38:9.

He [Jesus] is the light and the life of the world; yea, a light that is endless, that can never be darkened; . . . —Mosiah 16:9.

[Christ declared:] . . . the winds have gone forth out of my mouth, and also the rains and the floods have I sent forth. —Ether 2:24.

[Jesus Christ] . . . the Lord . . . caused that rain should fall upon the earth, . . . —Helaman 11:17.

Entire Book of Mormon confirms that statement.

... if it were not for the prayers of the righteous, who are now in this land, that ye would even now be visited with utter destruction; yet it would not be by flood, as were the people in the days of Noah, ...—Alfina 10; 22.

And I saw the heavens open, and the Lamb of God descending out of heaven; and he came down and showed himself unto them.—I Nephi 12:6.

. . . they [the ancient Americans] cast their eyes up again towards heaven; and behold, they saw a Man descending out of heaven; and he [Jesus] was clothed in a white robe; and he came down and stood in the midst of them; . . . \rightarrow Nephi 11-8

. . the light of his [Christ's] countenance did shine upon them, and behold they [the twelve disciples] were white as the countenance and also the garments of Jesus; and behold the whiteness thereof did exceed all the whiteness, yea, even there could be nothing upon earth so white as the whiteness thereof.—Ibid., 19:25.

Some of the [Book of Mormon peoples] were white, and exceedingly fair and delightsome, . . . —2 Nephi 5:21.

. . Lamanites who had united with the Nephites were numbered among the Nephites; . . . and their skin became white like unto the Nephites; . . . — *Ibid.*, 2:14-15.

[Jesus asked the multitude] Have ye any that are sick among you? Bring them hither. . . . all the multitude, with one accord, did go forth with their sick and their afflicted, and their lame, and with their blind, and with their dumb, and with all them that were afflicted in any manner; and he did heal them every one as they were brought forth unto him—blid. 17:7-9.

(Continued on page 178) THE IMPROVEMENT ERA



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"Success is never final"...nor is failure

Themsel is this sobering thought which the new year suggests: In a sense, "success is never final." The moment we close the books on one year, we open them on another, and compare our performance with the past. In business we shall look back month by month, and compare costs and production and prices and profits. And no matter how good last year was, there is this year now to consider. We have to keep at it, for life is a process, and not a finished product, and there is no moment at which we can say that the picture is completed. And there is no age at which a man can safely relax his standards or be careless of his conduct. It isn't enough to do something well once. We have to repeat our performance. In a sense, "success is never final." This may seem discouraging at first, but actually it is the evidence of eternal continuance. And there is this further comforting fact also to consider: In the same sense in which success is never final, neither need failure be final. Failure need never be final so long as a person has the spirit of repentance. Some things pertaining to people can't be so easily seen on charts and graphs and books and balance sheets. But there is a kind of sense inside that tells us whether we're going forward or

ARCHAEOLOGY AND THE BOOK OF MORMON

(Continued from page 176)

He carried . . . a book in his hands. [Viracocha] read and taught the people] from a book.

[Viracocha taught] his religious beliefs to the Indians.

He taught the people to observe just

He gave rules to men how they should

[Viracocha] taught with love and kind-

He spoke lovingly to them with much kindness, admonishing them that they should be good to each other and not do any harm or injury, but instead they should love each other and show charity.

Disappearing suddenly, . . . [the "White Bearded God" rose up to heaven.

. [After Jesus] had expounded all the scriptures unto them which they had received, he said unto them: Behold, other scriptures I would that ye should write, that ye have not .-- Ibid., 23:6-7, 14.

And he [Jesus] did expound all things, even from the beginning until the time that he should come in his glory- .

And now there cannot be written in this book even a hundredth part of the things which Jesus did truly teach unto the people; . . . -Ibid., 26:3, 6.

Behold, I [Christ] am he that gave the law, and I am he who covenanted with my people Israel; . . . -Ibid., 15:5.

Behold, I have given unto you the commandments; therefore keep my commandments. And this is the law and the prophets, for they truly testified of me.-Ibid., 15:5, 9-10.

And it came to pass that when Jesus had thus spoken, he cast his eyes round about again on the multitude, and beheld they were in tears, . . .

And he said unto them: Behold, my bowels are filled with compassion towards you.-Ibid., 17:5-6.

But behold I [Jesus] say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you; -Ibid., 12:44.

. . he [Jesus] departed from them, and ascended into heaven. And the disciples saw and did bear record that he ascended again into heaven.-Ibid., 18:39.

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A comparison of the foregoing quotations shows that a surprisingly large amount of the divine truths contained in the Book of Mormon was preserved in Indian traditions in an adulterated form. Furthermore, it is evident from the quotations that both sources—Indian traditions and the Book of Mormon—sustain each other in bearing witness to the fact that Viracocha—the "White Bearded God" and Jesus Christ are the same individual.

(To be continued)

The Place of Repentance in the Plan of Redemption

(Continued from page 144)

for their own sins but as a consequence of the fall of Adam. Therefore, it was but justice to them that their bodies should be raised from the grave.

Since by the fall of Adam came death—that is, mortal death, death of the body—so by the atonement of Christ comes the resurrection. One is as wide in its scope as the other. The resurrection is universal and unconditional as a matter of justice to the beneficiaries thereof.

As has already been said, the second aspect of Christ's atonement was the putting into effect of the law of mercy, the plan of redemption whereby men may be cleansed from the stain of their own sins and thereby freed from spiritual death. With respect to this aspect of the atonement, the circumstances differ from those attending the first. The difference arises in the origin of spiritual death.

As we have seen, spiritual death is the penalty for men's own sins and not for the transgression of Adam, as was the case in temporal death. Men, in the exercise of their own free agency, voluntarily break the laws of righteousness, the penalty for which is spiritual death. They therefore have no such claim upon justice for relief from spiritual death as they have for relief from temporal death. So far as men are concerned, Christ's atonement for their individual sins was entirely beyond the scope of justice: It was an act of pure mercy. It seems to me that, if possible (particularly since it was an act beyond the power of men to do for them-

(Continued on following page)

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THE PLACE OF REPENTANCE IN THE PLAN OF REDEMPTION

(Continued from preceding page) selves) we owe our Redeemer an even deeper debt of gratitude for this aspect of his atonement than we do

for bringing about the resurrection.

Because men's transgressions are voluntary acts of their own, Jesus did not, by his atonement, remove the stain thereof unconditionally. He merely did for men, with respect to the remission of their sins, what they

themselves could not do, that which they were powerless to do. Specifically, he put into effect the plan of redemption whereby they may secure forgiveness upon the condition that they will do what they can do to bring themselves within reach of that plan. He left with them the responsibility to meet this condition.

This requirement is in full harmony with the laws of justice, for in addi-

Success—of Quantity and Quality

Richard L. Evans

On this question again of success and failure, and of closing the books upon the past, and then having immediately to turn around and repeat our performance: Life is very much like that-always-every week, every day, every hour-almost. We do continually have to repeat our performance. The moment we are born, we begin a round somewhat of repetition. The moment we build or buy something new, we calculate its period of depreciation and replacement. The moment we complete any assignment, any performance, any event, it's a question of what's next. It is true in business, in professions, and in every other activity. Almost the moment one meal is finished (or before) someone has to begin to plan and prepare the next one. It's true of housecleaning and of dirty dishes and of every round of pleasure or drudgery or duty. With the lawyer or the judge or the doctor it's the next case, after this one is over. With all of us, constantly in life, in small ways and large ones, over and over, it is somewhat a repeat performance. It must be so, for the moment it ceases to be so, we have in a measure quit living life. But sometimes this repeat routine leads us, or could lead us, to some very restricted ideas concerning success. Success is not simply more and more of everything. Success is more than mere quantity. It must also include a discriminating quality. For success we have to have happiness-and not just indigestion. (And we do not mean only physiological indigestion. Countries and communities can have indigestion. They can have things put in the wrong places, and things that shouldn't be put anywhere.) Success is more than more and more of anything or everything. It is getting what you want if you want the right thing. (It isn't getting what you shouldn't have.) It must include a discriminating quality, high character, and a quiet conscience. It must be compatible with happiness and peace and high purpose and with well-planned progress. And it isn't success if it leads to loss of freedom or loss of faith. And now as in a measure we go about repeating at least in part last year's performance, we would well remember the quality as well as the quantity of success. It isn't simply more and more of anything and everything.

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tion to the atonement which Christ made for the sins of men, justice itself requires, as part of the price for their release from spiritual death, that men do what they can do for themselves. This they must do before they can profit from the atonement which Christ has conditionally made for them. For, as Nephi put it, we are saved by the grace of Christ only after we have done "all we can do." (2 Nephi 25:23.)

This, then, brings us to repentance, for it is repentance which both mercy and justice require of men as a condition for their participation in the plan of redemption. The very intent of Christ's sacrifice, according to Amulek, was "... to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men that they may have faith unto repentance." (Alma 34:15.)

From this and companion scriptures, it is clear that our ability to repent, as well as the efficacy of our repentance, comes as a gift from the Redeemer. It is one of the fruits of his atonement. This gift men reject at their peril. Unless they exercise it, they reman spiritually dead, just as dead as if there had been no redemption made, for it takes repentance to bring one within reach of the atoning blood of Jesus Christ, and thereby secure to himself the full benefits of the plan of redemption. In this manner, and only in this manner, does "... mercy ... satisfy the demands of justice, and encircles them in the arms of safety, while he that exercises no faith unto repentance is exposed to the whole law of the demands of justice; therefore only unto him that has faith unto repentance is brought about the great and eternal plan of redemption." (Ibid., 34:16.)

So testifies Amulek, while Abinadi (Mosiah 16:5), Amulek (Alma 11:41), Alma (Ibid., 12:18), Samuel the Lamanite (Helaman 14:18) and Mormon (Moroni 7:38) all testify that the unrepentant "... remain as though there had been no redemption made, except it be the loosing of the bands of death." (Alma 11:41.)

Jesus taught this principle at the time he told of his suffering, as above quoted. "I command you to repent—" he said to Martin Harris through the Prophet Joseph,

repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore (Continued on following page)





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THE PLACE OF REPENTANCE IN THE PLAN OF REDEMPTION

(Continued from preceding page)

you know not, . . . yea, how hard to bear you know not.

For behold, I, God, have suffered these things for all, that they might not suffer if they would repent;

But if they would not repent they must suffer even as I. (D & C 19:15-17.)

On a later occasion He said,

. . . behold, my blood shall not cleanse them if they hear me not. (Ibid., 29:17.)

This statement he made following a warning to the wicked who he said would not repent. Later on in the same revelation, he said that those who would not believe would be raised in immortality unto ". . . eternal damnation; for they cannot be redeemed from their spiritual fall, because they repent not;" (Ibid., 29:43-44.)

These quotations call to mind the

These quotations call to mind the men if they hear me not. (Ibid., 29:17.)

These quotations call to mind the word of they hear me not. (Ibid., 29:17.)

Richard L. Evans

At this time of new beginnings, new purposes, new records, new resolve, we turn a moment to a subject that is timeworn, yet always timely: the subject of "happiness"—which all people pursue. But, said Publilius Syrus some twenty centuries since: "No man is happy unless he believes he is. And knowing what happiness really is, is an important part of the pursuit. It is many things, but it is partly peace, partly progress, partly a sense of usefulness, of accomplishment, partly a sense of freedom, partly an awareness that what we most want (including life and loved ones) eternally continues. Happiness is what a Loving Father would want for his children—and does want—the Father of us all—the happiness of the whole human family. What else would a father want for his family? And for the happiness of all of us, the Lord God has given us commandments to keep. Sometimes we may think some of them are arbitrary; sometimes we may think some of them are arbitrary; sometimes we may think some of them are outworn, old-fashioned, and unessential. But principles don't change; nor little does human nature; nor do the basic laws of life; nor the need for love of loved ones; nor the eternal nature of man; nor our own eternal continuance. And it is for our happiness, here and hereafter, and for the happiness of all others, that the Lord God has given commandments, rules of life, standards of conduct, that include the great eternal principles as well as the daily courtesies and consideration. Some of us miss our happiness by being too shortsighted; some by being too self-centered. Some of us miss it by being hasty and headlong, by gambling on short-cuts and traveling wrong roads. But as the journey lengthens out, and as the real values appear, we learn that happiness comes inside ourselves, with the peace and accomplishment and quiet conscience that come with keepi

great summary of his gospel which Jesus gave to the Nephites as he drew near to the close of his ministry among them. Said he:

Behold, I have given unto you my gospel, and this is the gospel which I have given unto you—that I came into the world to do the will of my Father, because my Father sent me.

And my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that I might draw all men unto me, that as I have been lifted up by men even so should men be lifted up by the Father, to stand before me to be judged of their works, whether they be good or whether they be evil—

And for this cause have I been lifted up; therefore, according to the power of the Father I will draw all men unto me, that they may be judged according to their works.

And it shall come to pass, that whoso repenteth and is baptized in my name shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father at that day when I shall stand to judge the world.

And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father.

And this is the word which he hath given unto the children of men. And for this cause he fulfilleth the words which he hath given, and he lieth not, but fulfilleth all his words.

And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.

Now this is the commandment: Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at

Verily, verily, I say unto you, this is my gospel; . . . (3 Nephi 27:13-21.)

From the foregoing and many other scriptures it is clear that repentance is the process by which every person must himself put into operation the plan of mercy on his own behalf, if he would be redeemed from spiritual death. In other words, repentance consummates for an individual with respect to his own sins, what the atonement of Jesus Christ did conditionally for the sins of all. Such is the place of repentance in the plan of redemption.

HAPPINESS

By James H. Konkle

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UNITED STATES STEEL



High Adventure

(Continued from page 162)

kept on charging. After a half-hour of excited shooting, a dozen bulls had been killed, twenty more had run away through the mesquite, and the company stopped to survey the wreckage. Three mules were badly hurt. Captain Davis ordered the men to skin the bulls and take a sufficient amount of meat to last three days.

"Lucky we weren't all killed," said Standage as he saw the evidence that bullets do not stop wild bulls.

An anxious-looking man came running up to Standage. "Where is Brother Pettigrew? Don Johnson of Squad Five was injured by one of the bulls and is very weak. We want him to administer to him."

Brother Pettigrew was quickly found. A few words of explanation and he was on his way to the injured man, followed by Standage.

"Better come along, boy," said Standage to Jed. "This might explain some things to you."

They pushed through a small group of men standing around a man reclining on a blanket on the ground. He was groaning and apparently in great pain. Brother Pettigrew knelt down by the injured man. "Are you hurt bad, Jim?"

"I don't know," said the man weakly. "I don't think he got a horn in me, but he bruised me badly."

"Do you want us to administer to you?"

"Yes," said the injured man weakly.

That night as camp was made, Jed was very much surprised to see this man, tumbled and beaten by the bull though he was, walking around among his tent mates and assisting them in the camp chores.

"I thought he wouldn't be able to walk for a month."

"The Lord healed him," said Standage. "You know, Jed, he has said that they shall lay hands on the sick and they shall recover. If you have enough faith, the elders of Israel by authority of their priesthood can lay hands on the sick, and they do recover if the Lord has not appointed them to death."

"That's right, Jed," said Cox, "I've seen it happen many times back with our people. In my own family both of my parents have been raised up from their sickbeds by the administration and authority of the elders."

(To be continued)

There Were Jaredites

(Continued from page 152) clears out the papyrus thickets and makes the land arable, is a very conspicuous feature of the texts.

"The cow-lady was Hathor, wasn't she?"

"The lady has a way of changing names. In the Book of the Dead, which is the best commentary on the Pyramid Texts, she comes 'cutting off the heads of the heads of the rebels in her name of Tep.ahet,' but she settles down in the name of Hathor lady of red water, and is perfumed in the name of Neith.28 For all her names, the lady who settled Egypt is to this day a mysterious figure."29

"What makes you say she settled

Egypt?" Blank asked with interest.
"She is the star of the first Egyptian epic ever identified. That is the story of the Destruction of Mankind or the Revolt against Re-it goes by various names. It was found many years ago inscribed on the walls of the tomb of Sethi I, and a few years later in the tomb of Ramses III."

"They were rather famous kings, weren't they?" Blank asked. "The story must have had considerable prestige."

"Yes, it appears to have been a very ancient tradition, among the high arcana reserved for royal tombs. This is the sort of thing that was kept from profane eyes: the inside story, so to speak, of the settling of Egypt.' Professor Schwulst unfolded a large lithographic reproduction of the texts and began to explain them.

"The story begins with the great god, 'the god who exists by himself,' summoning to his presence those he calls 'the fathers and mothers who existed with me when I was still in Nun,' that is, the timeless pre-existence. They all come and prostrate themselves and ask why they have been summoned. Naville, who discovered the text, rightly observes that the scene is drawn from real life, a glimpse of a pre-dynastic court-scene: 'Re,' he writes here, 'is no more the world-creating divinity with the ram's head sitting on his ship; he is a king, a Jupiter, who has long been ruling over men and gods and who gives orders to his father and his relatives'30-typically feudal, and, if you will, heroic. That is seen in Re's response: he says the human race has revolted against him, and he wants their advice as to what should be done

(Continued on following page)





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THERE WERE JAREDITES

(Continued from preceding page)

with them. After due discussion it is decided that rebel humanity should be wiped out."

"So far straight epic milieu," commented F.

"The one appointed to do the task takes the name of Hathor, Lady of Heaven. She carries out her mission of destruction, returns, and reports to Re, who congratulates her. There is a vivid description of the human race perishing in a mixture of blood

and water, which reminds one of Hathor's title of Lady of the Red Water, Next, however, Re sends for his messengers in great haste and commands the bringing of a great propitiatory offering to a universal assembly at Heliopolis. There are offerings of fruits and more blood and water, and Re, pleased with the offering, raises his hand and swears that he will never destroy humanity again; at the same time he orders all the land to be flooded with water..."

"That looks like a contamination

of motives," Blank observed, ". . . the flood story backwards."

"Egyptian texts are full of contamination, confusion, and paradox from the very first. Notice this text here: everywhere you see the formula ky j.t written in red ink; that means that another version or explanation of a passage is being given. As the Greek writers often observed, the Egyptian priests themselves disagreed about every point of their tradition. So don't think for a moment that this is the old authentic version of what happened, or even what the Egyptians believed about it. The old stuff is imbedded in the text, all right but you have to dig it out: remember what we said about the stew or the fruitcake."

"But what happens after the flood?" Blank asked.

"It was then that the lady went to settle the land."

(To be continued)

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Business Education Workshop, June 11-22.

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Multitudes Visit the Los Angeles Temple

(Continued from page 159)

We will always remember our hour in your beautiful and peaceful temple of wor-

The tour of the temple is an experience of a lifetime and one never to be forgotten. Please accept our sincere thanks and appreciation for the kind and hospitable reception you gave us last Saturday.

Publicity received by the Church has been almost universally of a desirable nature. Numerous magazines and newspapers have carried articles on the temple. The January 16, 1956 issue of Time Magazine contained a short but excellent one under MARCH 1956

the title, "Temple of the Five Rooms." The first paragraph of the article follows:

"One of the biggest tourist attractions in California is a Mormon temple. Each day this week, some 5,000 to 8,000 visitors are walking through the new Los Angeles Temple of the Church of Jesus Chris tof Latter-day Saints to see the largest and most magnificent of the ten Mormon temples in the world. On February 18 the temple will be closed to repair the carpets and wipe out the finger smudges left by this invasion. After its dedication on March 11, the temple may be visited only by Mormons in good standing. . . .

The Los Angeles Herald Express, in its issue of Monday, December 19, devoted some 140 column inches to the temple and the Church, using pictures of President McKay, President and Sister Bowring, a model of the baptismal font, the first public tour of the temple, a lovely picture of the temple itself, a story written by veteran newsman, Edward Prendergast. Parts of the article are reproduced here. It is felt that the descriptions and interpretations of a writer

(Continued on following page)

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MULTITUDES VISIT THE LOS ANGELES TEMPLE

(Continued from preceding page) who is not a member of the Church, will be of special interest and significance in reporting the viewing of the temple prior to dedication:

"By day and night, the huge new West Los Angeles temple of the Mormons has intrigued the curiosity of the million residents of the area-

and passersby.

"Its 268-foot spire, topped by the gilded figure of Angel Moroni and his trumpet, pokes into the sky, reflecting the sun by day and brilliant lamps by night.

"Tales of its fabulous interior, some true, some false, have spread over the

"It was supposed to have a great pool in the basement. Actually, it's a 10-foot baptismal fount.

"And its great pictures? They are murals of man's travels to heaven,

starting with Creation. "'It's a temple for the dead,' the

children said.

"'Of course it isn't,' officials explained today. 'There are no dead brought here.

"But today's the day all rumors come to an end, for the public, upon invitation, is seeing for itself the great 90-room temple, number twelve of the temples of the Church of Jesus Christ of Latter-day Saints.

"They're seeing the baptismal fount, 10 feet in diameter resting on 12 bronze oxen, as described in Solomon's Temple; the great assembly room-as big as a football field; the various others of the work rooms, and then 'the heart of the Temple'-five dramatically muraled chambers depicting in flaming colors or in calm repose man's steppingstones through this world to heaven.

"These are: the Creation Room, portraying just that; the Garden of Eden, with beautiful Pastoral scenes in which the lamb and the lion are seen lying down together; the World Room, after Adam and Eve's fall; the Terrestrial Room, done in soft hues for folks who would rest. This is veiled off from the Celestial Room, one exquisitely decorated to indicate bliss in the world to come.

"These the public are seeing today for the first time, 18 years after the land was bought and the temple planned.

"For the temple is being opened to outsiders who have obtained invitations....

"From now to February 18-51 full days-the public will go inside.

"After that, no one will pass through the big bronze and glass doors but those Mormons who, by their acknowledged virtuous lives, receive joint approval in the form of a recommendation from their ward bishop and stake president.

"Several years in building, the new temple, to serve for baptisms, marriage and ordinance work of the church, a chapel nearby and two other functional buildings on Santa Monica boulevard at Overland avenue, cost

over \$6 million. .

"Up to now, the public has watched the structure rise on the Westwood hillside, and this much of its monumental outside has been visible.

"A great four-story structure with the spire reaching 151 feet up from the top floor. The design is modern and simple-with angled grills concealing the large plain glass windows.

"Beautifully landscaped are the 24.23 acres, that gently rise in terraced plazas from Santa Monica Boulevard back to Ohio Street-three blocks to the north. The temple itself takes 13 of these acres.

"It is built of cast cement and quartz, and the fabricated stones made in Utah are in blocks 8 by 7 feet, and 21/2 inches thick. The Angel Moroni, cast of aluminum covered with gold leaf, is over 15 feet all and his trumpet is 8 feet long.

"'It will not blow,' said temple of-ficers. A lot of children have asked

him that.

"Millard F. Malin was the sculptor. "Outside, the tall, graceful structure gives no indication of the softness or the fury of the colors that strike the imagination of the visitor when he moves inside-especially the five rooms that make up the real Temple. But here is what is inside; floor by

"The basement has those things all big places have-power plants and such.

"But this one also has a mural decorated room where one of the important functions of the temple centers—the baptismal fount.

"This fount is circular, about 10 feet in diameter and of chrome. It rests on the backs of 12 oxen, cast in bronze. Each animal weighs 900 pounds. They found in Solomon's Temple basins of such a nature.

"Steps lead down to this fount, for THE IMPROVEMENT ERA

the Mormons believe in baptism by immersion. On the wall, a mural by Joseph Gibby shows Christ and St. John the Baptist.

"Here Mormons are baptized for others-for their grandfathers, uncles, aunts, or other dead relatives. It is this ceremony that gave rise to the false belief in the area that the dead would be brought here.

The first floor has its reception halls, work rooms, lockers, men's and women's departments, where they may change into the white clothing required for visits into the temple. Likewise, they wear no shoes-or white shoes are used only inside.

"Here also is a chapel seating 300; quarters for those in charge, the nurses and others, instruction rooms for brides and grooms, and a cafeteria for the staff.

"Deep, rich carpets cover the huge

'The grand staircase of marble, richly carpeted, leads in a gentle, circular rise to the temple on the second floor-the five rooms that form the heart of it. This the visitors will not be allowed to use, because its carpeting is so expensive, and difficult to lay on the marble.

"But it leads to the 'five rooms,' each seating about 300, each rich in flaming murals or in delicate tones designed to recreate the spiritual significance of man's travels toward eternity.

"The Creation room is egg shaped. It is dark as the visitor comes into it. "Stars soon begin to twinkle in the

ceiling; dim light touches the walls.

"Moonlight for the night is depicted and seen on one side. Then the brilliant light—the sun emerging from shapeless masses, as 'God said let there be light'-comes suddenly upon the viewer. Bold reds and golds and greens in a fury of color are therea bold drawing of the Creation. Harris Weberg was the Creation's artist.

"The second room, the Garden of Eden, is rectangular in shape. Painted by Edward Grigware, it depicts man's life in the Garden, and shows all at peace-animals in tropical gardens (and in the temperate zone too) and beautiful pastoral settings, using flamingos and purple rhododendrons.

"Near the door a large apple tree symbolically recalls Adam's fall.

"In the third or World Room, the brilliant greens and reds and blues and golds of the first two rooms are gone-Adam and Eve, are shown entering a desert, much like Utah's and

(Concluded on following page) MARCH 1956





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MULTITUDES VISIT THE LOS ANGELES TEMPLE

(Concluded from preceding page) actually drawn from Death Valley and Utah's Monument Park.

"Deserts, indeed, but beautiful ones. The painter was Robert L. Shepherd.

"The fourth, or Terrestrial room, of subdued tans and without murals, is a resting room, veiled off from the fifth-or Celestial room.

"In this Celestial room, with delicate pastel shades and dim tracings of insinuating far-off paradises, rich furnishings give it a palatial touch.

"Here family groups wait, as do wedding parties, for 'sealing' or wed-

ding ceremonies, or other functions of the church performed in the temple. Alfred Lippold and Edward Grigware decorated it.

"The third floor is one great assembly hall-the priesthood room. It seats 2600 and has terraced seats for the officers of the temporal organizations of the Church, the Aaronic Priesthood at one end—for the Melchizedek Priesthood dealing in its spiritual matters at the other.

"This tremendous room's dimensions are 78 feet by 269 feet, and it

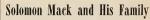
is 34 feet high.

"Rest and work rooms for the temple staff occupy the fourth and top floor of the building.

"President Steed explained that the temple was for church work-ordinance, he calls it; for baptisms, marriages, and gatherings such as would need the priesthood.

"But it is not for other things which the church's chapels are usedworship, mediation, baptisms (other than those for the dead) these are held in the chapels."

Even though the doors of the temple are to be closed to the public, its magnificant grandeur of the building, along with the beauty of the grounds, will continue to attract thousands of visitors annually, and will serve as the center of missionary activities in Southern California.



(Continued from page 155) their delight with the lovely scenery, of plains covered with brilliant flowers and abundant evidences of the fertility of the soil. This favorable report electrified the hearts of the citizens in Detroit, and undoubtedly urged courageous and farsighted spirits there to develop and settle this new country, leading to an undertaking which did much for the settlement of Michigan.

On November 5, 1818 the "Pontiac Company" was organized, with Colonel Stephen Mack as president. Associated with him were Shubael Conant, Solomon Sibley, and others. As agent for the group Colonel Mack purchased 1280 acres of land where now stands the city of Pontiac, in what is now Oakland County, with the object of establishing a city on the tract. Here the village of Pontiac was laid out that same year, and land was sold at \$1.25 an acre.

On the south side of the river, and on the east side of what is now Saginaw Street, "were the famous camping grounds of the Indians, where all were accustomed to stop on their way to and from Detroit." The settlers found the Indians uniformly friendly and peaceable. It was a strategic location for trade with them.

Colonel Stephen Mack is justly recognized as not only the founder but also the most prominent businessman in Pontiac. The first building there was a log cabin put up by the workmen of his company. There also the company built a dam, a sawmill,





gristmill, a small woolen mill, and a mercantile establishment-all of great convenience to the pioneers in the

growing community.

The firm of Mack, Conant, and Sibley obtained from the Pontiac Company the title to the water power. For this they were to pay one thousand dollars toward construction of the county buildings if the county seat should be located at Pontiac. Governor Cass later designated Pontiac as the headquarters of Oakland County. A road was opened between Detroit and Pontiac, known as the Pontiac Road. In this undertaking Colonel Mack was the prime mover.

When the new enterprise was established in 1819, the occasion was one calling for an elaborate celebration in the unconventional style characteristic of that carly day. Governor Cass was there, and all the officials of the company and others. "A fine dinner was provided, toasts were drunk, and various sports ensucd." Then they determined while together to select their delegate to Congress, and in this manner: It was agreed that whichever one among the aspirants proved most adept in manipulating the hopper of the mill to produce the best meal should be declared the candidate.

In the happy frame of mind which follows a good dinner and an abundance of liquid refreshments, the company present resolved itself into a committee of the whole, . . . and proceeded to nominate a candidate for that distinguished and honorable posi-

Colonel Mack and the miller were appointed as umpires. Judge LeRoy mounted the hopper and it was unanimously agreed that he went through the performance admirably. Next Judge Woodward tried his chances and won great applause. The mill was beginning to work well, but Judge Sibley carried off the palm. The miller took up handful after handful of the meal and praised it enthusiastically. Mr. Sibley was then pronounced the favorite candidate of Oakland county. . .

Then there were arrests for ludicrous offenses, and the parties were tried before a judge and jury, who invariably rendered a verdict of guilty and prescribed fitting punishments. . . . Colonel Mack, dressed as an Indian chief, was the presiding judge. In spite of the culprit's learned and eloquent defense he was found guilty and Colonel Mack sentenced him to pick with his teeth an ounce of pitch which exuded from the neighboring pine trees. After the penalty had been paid, other guests were tried in order, and all sorts of laughable penalties were imposed.18

In 1820 Stephen Mack was living on the south side of Jefferson Avenue,

¹⁶Landmarks of Detroit, pp. 357-358; C. M. Burton: The City of Detroit, pp. 1388; Michigan Pioneer and Historical Collections, Vol. 3, pp. 560, 567; Vol. 5, p. 58; Vol. 39, pp. 438-440. MARCH 1956

west of Randolph Street, in Detroit. He had also erected a large building in Pontiac which was used as a dwelling and office. It was called the "Company's Building," and stood nearly in front of the mill. "This building was occupied by Colonel Mack's family in 1823 on their arrival from Detroit."

Colonel Mack's family, which consisted of wife and twelve children, had remained in Vermont on a farm until 1816, when they removed to Norwich, Vt., in order to have better school facilities. A military college was located there, where Almon Mack obtained a knowledge of military tactics, which made him a prominent officer in the militia of Michigan in after years.

In 1822 the family came to Detroit, and one of the daughters, Lovina, and an adopted orphan girl, Elvira Jamieson, came to Pontiac and kept house for the Colonel, His son, Almon, also came about this time to take charge of his father's books and to make himself generally useful about the mills. In time Almon came to be manager of his father's business.10

On February 4, 1824, Colonel Stephen Mack was appointed a member of the Legislative Council, which consisted of nine members, two of them being citizens of Oakland Countv. It convened at the city of Detroit on June 7, 1824.

(To be continued)

10Ibid., 39:439.



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MELCHIZEDEK PRIESTHOOD REPORTS

MONTHLY REPORTS

First—General Suggestions and Instructions

For the convenience of the quorum presidencies and secretaries, in the latter portion of the Melchizedek Priesthood Roll, Record, and Report Book are printed forms on which monthly reports of quorum activities are to be compiled. The instructions at the top of the page state: "This report is to be made in duplicate. The originals are to be sent to the chairman of the stake [or mission] Melchizedek Priesthood committee immediately following the end of each month. The duplicate copy is to remain in the book for reference by the quorum presidency."

The one major difficulty which has been experienced in handling these reports is that many times some of the quorum secretaries have been slow in compiling them and in sending them to the proper designated authorities. This tardiness has caused such reports to lose much of their value; for example, they come to the stake presidencies too late to serve a practical and vital need in helping to improve Melchizedek Priesthood work throughout the stake. Furthermore, if the quorum secretaries fail to have their reports arrive at Church headquarters in Salt Lake City at the designated time, these reports fail to get on the general Church combined report. Procrastination and delay in sending in the reports have rendered them very unsatisfactory in many respects. The Church Melchizedek Priesthood committee, therefore, encourages quorum, group, and unit secretaries to be punctual in preparing their reports and in delivering them to the proper places or individuals.

Second—Number Enrolled (Checked Figures with Ward Clerk)

The suggestion is hereby made to all quorum presidencies, Melchizedek Priesthood unit officers, as well as to quorum, unit, and group secretaries that they check their enrolment figures with ward clerks in order to be assured that they have enrolled in their priesthood quorums, units, and groups all of the brethren who come under their jurisdiction and thereby should be enrolled. This enrolment should include both those living at home and those away from home temporarily but whose records are still in their home stakes. Thus an accurate and complete listing of all holders of the Melchizedek Priesthood residing within the quorum bounds, priesthood holders residing within unit bounds, and those living within the confines of all designated groups should be on the Melchizedek Priesthood rolls. The reports made from the Melchizedek Priesthood roll books should include those living at home as well as those residing away from home who have not had their recommends moved to their new places of residence.

Third—Average Attendances

Percentages from numbers 2, 3, and 4 on the monthly report should be based on the full enrolment, and not just those who are available in the wards for group meetings, or in the units or quorums. Sometimes clerks or secretaries deducted the numbers living away from home from this enrolment in order to bring up their percentages. This should not be done. In order for priesthood statistics to be valuable, they should be accurate and give an honest picture of what actually exists. Also, experience has shown the General Authorities that where percentages are based on the net figure, those who reside away from home are neglected and thereby, more or less, forgotten. Under those conditions the quorum fails to fulfil its obligation to absent brethren; and in certain cases those very men are the ones who may need the most encouragement from the priesthood officers. Since all stakes have a similar situation, if all reports are figured on the

same basis, everything would measure out rather equally for all groups, units, and quorums throughout the Church.

Fourth—No. 7.—The Number Who have Filled One or More Church Assignments During the Month

This item refers to any special Church assignment which has been completed. This would include any such assignments as visits to Melchizedek Priesthood group, unit, or quorum members, praying in Church meetings, taking charge of a class or conducting a meeting, ward teaching (if completed), or any actual assignment given to a quorum member by a member of the stake presidency, a member of the bishopric, one of the quorum presidency, a unit officer, or group leader. It would not include permanent assignments as listed in item No. 9.

Fifth-No. 8-Visits to Members

a. Number of Annual Confidential Visits Made This Month

The annual visits called for under this heading are those made by quorum presidencies to quorum members during the month. It has been suggested on other occasions, and instructions have been placed in THE IMPROVEMENT Era, for quorum presidencies to begin their annual visits among the quorum members early in the year in order that they might have sufficient time to get better acquainted with each of their quorum members. By following this suggestion, Melchizedek Priesthood quorum presidencies could do a more thorough job in making the annual visits and could utilize the information obtained thereby to the best advantage of all quorum members.

Experience has shown that if the annual visits of quorum presidencies are put off until the end of the year many of them may not be completed. It cannot be emphasized too strongly that it is very important for quorum presidents to begin those annual visits early in the year, and not fail to visit every quorum member under their jurisdiction. (Some quorum members

Priesthood

may be living away from home, however, and are thereby not accessible for visits. They are to be corresponded with frequently.) Thus, by making their visits regularly and consistently throughout the year, Melchizedek Priesthood quorum presidencies will become intimately acquainted with quorum members, more efficient, and develop greater powers of leadership. The same suggestions and instructions given to Melchizedck Priesthood quorum presidencies also apply to unit leaders.

b. Number of Other Visits by Quorum (Unit) or Other Group Officers This Month

This item refers to visits made only by quorum, unit, or group officers. Where quorum members are assigned to visit priesthood holders, those visits should be considered as Church assignments and included in the report in No. 7. In order to remind quorum presidencies once again, we call to your attention the fact that in THE IMPROVEMENT ERA, July, 1954, under the title of "Responsibilities of Melchizedek Priesthood Quorum Presidencies," suggestions were given regarding the responsibility of quorum presidencies to visit those brethren who hold the Melchizedek Priesthood. It is urged that these suggestions be reviewed by all quorum presidencies and unit leaders. For your convenience, an outline of those suggestions are noted as follows:

"Responsibilities of Melchizedek Priesthood quorum presidencies [Unit leaders]:

"First—To become acquainted with every quorum member.

"Second—To visit Melchizedek Priesthood quorum members:

"a. Annual visits to all quorum [and unit] members. (See Melchize-dek Priesthood Handbook, pp. 49-50, and The Improvement Era, December, 1952, p. 969, and July, 1954, p. 528ff.)

"b. Visits at times of sickness or

"c. Visits to reactivate quorum members.

"d. Welfare visits."

The annual visits should be made only by members of the quorum presidencies. No group leader or any other member of the quorum should be assigned to make the visits.

The members of the quorum should be divided among the quorum presidencies, and each member of the quorum presidency should go separately to visit the quorum members assigned to him.

Quorum members should not be asked embarrassing questions. The utmost tact should be used by quorum presidencies. Also, presidencies are advised not to take notes on the discussion with quorum members in their presence. This can be done later. However, it is advisable for quorum presidencies to keep a record of their visits for use in their presidency council meetings. All such information, however, is to be kept confidential.

Sixth—No. 9.—Number Attending Monthly Quorum (Unit) Business Meeting

There are still quorums and units in the Church which do not hold

PORTRAIT OF A MAN

By Alma Robison Higbee

ONCE, when he was young, the farm work seemed heavy,
And he longed to go beyond the wire fence

rim; He did not know that time exacts its levy Upon each heart; the seasons hampered him. But as the years went on, he felt the magic Trilogy of man and earth and fields of

grain;
With young sons growing up, he passed the tragic
Sense of loss and counted each day gain.

Earth came to hold for him a certain healing, As he learned the gentle lessons she could teach:

Autumn years brought deep, contented feeling
Of fair horizons, wide as the heart could reach.

regular monthly business meetings and which, under existing circumstances, could easily and conveniently do so. Instructions have been given in The Improvement Era as well as in the Melchizedek Priesthood Handbook for every quorum of the Melchizedek Priesthood in the Church, and every unit where conditions are feasible, to hold once each month a priesthood business meeting.¹ The following is quoted from The Improvement Era, June, 1954:

Pertinent instructions, as well as suggested order of business for Melchizedek Priesthood Quorum Business Meetings, may be found on page 35-36 of the Melchizedek Priesthood Handbook. As part of these definite instructions, the following is quoted:

"... When a quorum of the priesthood is confined to the borders of a single ward, ... the second meeting in each month is to be designated as the monthly [quorum] business meeting and the roll books should so indicate. When the members of the quorum live in more than one ward, a monthly quorum meeting should be held and the suggested time is during the second week of each month."

It should be thoroughly understood by all stake presidencies, all Melchizedek Priesthood quorum presidencies and by all Melchizedek Priesthood holders throughout the Church that when Quorum members reside in two or more wards, priesthood weekly group meetings should be held every Sunday; and in addition to these group meetings, a special monthly quorum for unit (where feasible)] business meeting should be held at a definite selected time convenient to the quorum members involved. Quorum presidents with the consent and approval of the stake presidency are to arrange that time. Quorum presidencies are hereby cautioned to be sure not to set their quorum meetings at a time which would interfere with the regular priesthood meetings of wards having Melchizedek Priesthood groups connected with the quorum involved, nor should those meetings conflict with Sunday Schools, or other Church meetings; for example, high priests quorum business meetings should be scheduled at such a time as to permit members of the bishoprics, high councils, and stake presidencies to be in at-

(To be continued)

With foregoing rule should be carefully complied with in all cases with the possible exception of a few special cases where distances prevent priesthood holders special cases where distances prevent priesthood holders be allowed to be a special case which will be permission is to be received by state presidencies to hold the meetings on a quarterly basis, usually at the time that stake quarterly conferences are held, or as each individual case may be determined.

Study Guide for Ward Teachers

March 1956

Fundamentals of the Welfare Plan

In these days when there is so much said about social security and government guarantees and subsidies, it is well that we carefully examine the Lord's plan for our temporal salvation. No man or body of men nor any political party can guarantee temporal security in a material world. The Lord alone has this power. Here is his plan as he has revealed it to us:

First—The payment of tithes: "And this shall be the beginning of the tithing of my people . . . shall pay one-tenth of all their interest annually. . ." (Interest has always been interpreted by our leaders to mean income.) The promise for so doing is to have "the windows of heaven opened" and blessings poured out that they shall hardly receive it.

Second—Observance of the law of the fast and the payment of fast offerings: "Those who fast and deal out their bread to the hungry—Then shall they call and the Lord shall answer; then shall they cry and the Lord shall say—Here I am. (From ancient times until the present the law of fasting contemplates the abstinence from two meals once each month and the consecration of the fast by contributing the value thereof as a fast offering to the bishop of the ward or the president of the branch.)

Third—Each member to the extent of his ability is to provide for his own, for "He who cares not for his own is worse than an infidel." Each shall be industrious in providing against the day of necessity, "Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." (Our leaders have throughout the years counseled the putting aside of sufficient food, fuel, and clothing for at least a year's supply—to own your own homes and to keep out of debt.)

Fourth—Maintain active membership with your priesthood quorum, every member of which is enjoined by the revelations "to watch over the Church." (The brotherhood thus engendered will be brought to each priesthood member through quorum unity, "the power necessary to meet every problem in this modern and changing world.")

Fifth—Follow the leadership of your bishop and stake president in carrying out the provisions and the assignments of the welfare plan of the Lord in providing "meat for the Lord's storehouse." All this to the end "that through my (the Lord's) providence and notwithstanding the tribulation which shall descend upon you, that the Church may stand independent above all other creatures beneath the celestial world."

The blueprint for the above outlined fundamentals is all contemplated in this significant revelation of the Lord to his Church. (D & C 104:15-18.)

This plan the Lord declared was "according to the union required by the law of the celestial kingdom." (*Ibid.*, 105:4.)

INTRODUCTION OF STUDY GUIDE FOR APRIL 1956

Advantages of Storing a Year's Supply of Food

We depend upon many processes for practically every necessity. So interdependent are our operations that the crippling of a few industries could bring our whole economy to a standstill. What would happen if our key railroad centers, power plants, refineries, and water systems were disabled? How long would present supplies meet the needs of our population centers? Ward Teachers

How Do You Affect and Influence Others?

Our lives and the lives of those we mingle with are affected by the influence we have on each other. We are stimulated in the presence of some people, but react negatively to others. Ward teachers should be particularly conscious of how they affect those whom they teach. Here are a few questions for study and reflection:

 Do timid people become more shy in your presence or is their confidence

increased?

2. Are those people given to argument more contentious in discussions with you or do they talk friendlily, indicating reciprocal respect for opinions expressed?

3. Are young people enthusiastic in your presence or do they continue silent because you give the impression they

are immature?

4. Are victims of complexes more sensitive when talking to you or are their emotional attitudes improved?

5. Is the thinking of those who are indifferent stimulated because you use superior reasoning rather than just talking plausibly?

6. Are members suspicious of you because you talk indiscriminately about

7. Do you make those of modest circumstances feel comfortable in your presence?

8. Do you lose your effectiveness by shrinking when in the presence of those whom you consider of superior intellect?

9. Are you tolerant to the extent of condonement or do you explain in kindness that repentance is indispensable in the plan of salvation?

Aaronic Priesthood

Quorum Meetings to Be Held Separately

Deacons, teachers, and priests should meet in their respective quorum meetings each week (excepting the second week in each month) regardless of how few are present.

One quorum should not be asked to meet with another quorum even though only one quorum member is present for the meeting of his group.

Bishopric's Page



There Is a Way to Reach Each Boy

THE STAKE committee set out to lead the Church in attendance of Aaronic Priesthood at priesthood and sacrament meetings for at least one month. The bishoprics were equally behind the proposal. The plan was decided upon to demonstrate how much more can be done when we really go to work.

The entirely inactive bearers of the Aaronic Priesthood were the first ones to receive attention. If the objective were to be accomplished, these particular young men had to be brought in. How would they do it? What would be the approach? They had tried before. It had to be done differently or more effectively this time.

They decided that a boy's pride may be the answer. What he-man boy, though inactive, would not respond to a real challenge? Boys like to be chal-

lenged. Each inactive young man was visited and informed of the plan of the stake presidency, stake committee, and ward bishoprics to lead the Church in Aaronic Priesthood attendance at priesthood and sacrament meetings for at least one month. "Will you help us?" they inquired. "We cannot do it without you."

"Are you trying to tell me I'm that important? Who do you think you're kiddin'?" Each one made about the same reply.

"We're not trying to deceive anyone. Here are the figures, and here is how important you are." Then the well-informed committee members demonstrated to each lad just how far they would miss the goal if everyone else came except him.

They continued: "How would you like to be one of the fellows who help to turn the eves of the entire Church on our stake?"

"You mean we are out to lead the Church all around this area?"

"No," committeemen replied, "we are out to top every stake in the Church all over the world."

"The whole world?" they asked. "Do you really think we can do it?"

"We can if every one of you fellows will come to priesthood and sacrament meeting during the month," answered

In each case the boy replied, in effect, "If it's just for one month, I'll be there. We'll show 'em."

There is a way to every boy's heart. The challenge to leadership is to find MARCH 1956

that way. It may not be the plan reported here. It may require as many plans as there are boys. But there is a way to reach every lad. Contented leaders will never develop that plan, those plans. Only the eager, the nevergive-up type of leader will succeed.

Note: As we go to press, the records are in the making. We will publish further details at another time. The report, to date, is that, almost without exception, every boy who made the promise is faithfully and proudly keeping his word.

When High Councilman Receives Sacrament First

NLESS A high councilman is attending a sacrament meeting specifically as a representative of the stake presidency, he is not to receive the sacrament ahead of anyone else, even though the bishop may have invited him to sit on the stand.

The bishop has the responsibility to inform the priests at the sacrament table as to the "authority" on the stand and who is to receive the sacrament first. The priests should so inform the dea-

It is not the fault of those passing the sacrament if they make a mistake when they are left without instruction.

No One Graduates from Ward Teaching

WE HAVE HAD called to our attention recently the fact that some men who are of long standing in the Church-indeed, some of them born and reared in the Church and who arc occupying prominent positions in some of the quorums of the priesthood-when their presidents or their bishops of the wards in which they live call upon them to visit the Saints, teach the principles of the gospel, and perform the duties of teachers, they coolly inform their bishops that they have graduated from that calling and refuse to act as teachers. Brother Charles W. Penrose is eighty-two years of age, I am going on seventysix, and I believe that I am older than several of these good men who have graduated from the duties in the lesser priesthood, and I want to tell them and you that we are not too old to act as teachers, if you will call us to do it-not one of us. There is never a time, there never will come a time to those who hold the priesthood in the Church of Jesus Christ of Latter-day Saints, when men can say of themselves that they have done cnough.-President Joseph F. Smith, Gospel Doctrine, p. 235.

LAGUNA BEACH WARD BISHOPRIC, ORANGE COUNTY, (CALIFORNIA) STAKE, PROVIDE RARE TREAT IN TRIP TO CATALINA ISLAND



RISHOP Ferrin L. Christensen and his counselors, David N. Johnson and Harold E. Wheeler, Laguna Beach Ward in California, recently were hosts to twenty-one Aaronic Priesthood members and their quorum advisers in a neverto-be forgotten two-day yacht trip to the famous Catalina Island, twenty-two miles off the coast of southern California

A report of this kind never fails to leave the impression that in such instance, the bishop and his counselors are measuring up to the high responsibilities of their callings as the presidency of the Aaronic Priesthood.

Two of the twenty-one happy young men are shown in the photograph aboard the yacht.

oday's

Nettie Anderson's Kitchen "Blueprints"

By Allie Hone

Nettie Anderson

s HER maternal grandfather crossed the plains with Brigham Young's company and her paternal grandparents trekked with other early pioneers, Nettie Hawley Anderson is doing some trekking of her own for the Church today. The wife of the eminent Church temple architect, Edward O. Anderson, she has traveled with her husband twice to Switzerland in connection with the temple construction there, and for the past three and a half years has lived in Los Angeles during the construction of that temple. Although she has been away from her established Salt Lake City home during this time, she is still considered by her Utah friends as "one of the best cooks we have ever known.'

Traveling with her husband in these important Church responsibilities is typical of Sister Anderson's faithful support. Such has been indieative of her married life, however, for Nettie always has been beside Ed, encouraging and helping where possible. After he was graduated from the University of Utah and she from Brigham Young University, they were married in the Manti Temple. Then they went to Pittsburgh, Pennsylvania, where Ed studied at Carnegie Tech for five years, and Nettie worked as supervisor of the periodicals department for two branches of the Carnegie library.

From Pittsburgh, Ed and Nettie went to a special architectural school in New England and then returned to Salt Lake City where they renewed old friendships, reared their two daughters, and where Nettie

continued her service in the Church. At one time she taught Primary and was later Primary president of the Emerson Ward and then was called to the old Granite Stake Primary board. She has also served in the Relief Society presidencies of the Yalccrest and Bonneville Wards, and on the Bonneville Stake MIA board.

When speaking of their school years, Brother and Sister Anderson always say, "we went to school," and it was we, for she has been of great assistance to him in his work. Her appreciation for his art is expressed: "Buildings are not like paintings; you eannot explain them away: They work; they are successful; they are well-constructed; they are useful; and they are only beautiful when they are a composite of all these things.'

She applies this enthusiasm to the temples: "Our temples are unique in the world. They are the most revered and holy places on earth today. Because of this and because they fulfil special purposes and services, they must be serviceable. They must be beautiful in the same sense that I have explained beauty. We have tried to accomplish this in the Los Angeles Temple as well as in the others. Much prayer and thought and hard work have gone into the design, decoration, and furnishings, Brother Anderson has done all of this, including the designing of the furniture.

"The greatest experience of my life has been working with my husband

joyed in seeking color harmony. This we have tried to capture while hunting the proper shade for a particular place or seeking a specific fabrie with the requisite texture.

"We have prayed that we may always be guided and directed in our choice of colors and materials for drapery, upholstery, and other decor. Our prayers have been answered many times, and when I walk through the Los Angeles Temple today, I am very emotional. It is so sacred, so divinely magnificent! I know our Father in heaven has been close to us many times."

As a mother has a special love for all her ehildren, Sister Anderson has a special fondness for the temples to which she has given of herself in their development. An emotion similar to that which she fcels for the Los Angeles Temple is conveyed in her thoughts about the Swiss Temple.

"The Swiss Temple is a jewel in a fairyland. It is beautiful and an inspiration to all who see it.

"I had the singular opportunity of going to Switzerland with Brother Anderson twice during the construction of the temple there. In November of 1954, we looked for carpet and draperies and tried to visualize the needs to make that little temple a component of all the factors of beauty. Then in July 1955, Brother Anderson was sent to Europe to supervise the eompletion of the Swiss Temple. When we arrived, we found that much had to be done in an extremely in the decoration of the Los Angeles short time. It was a great and glori-Temple. Much vision must be en-t bus day when we could see that it



Know Your LDS Cooks

would be finished, and its remarkable completion certainly was a testimony to us. Again our prayers were answered. The people of Switzerland are wonderful, and the temple was ready for the dedication in September. This dedication always will be remembered by those who attended."

As Sister Anderson reflects upon the remarkable effect the imposing Los Angeles Temple is having on the people there, she comments, "We as a people have much to live up to."

After the temple dedication at Los Angeles, the Andersons plan to return to their Salt Lake City home at 1041 Military Drive, where Sister Anderson will settle into the happiness of her own kitchen. In commenting upon these busy years, she says:

"We live and act in the fastest possible manner. That seems to be the rule of the day. So we scurry across street or continent-see moredo more. But we must stop to eat. Today more than ever, there is a need for healthful food. Often our food adds little or nothing but calories, but when fruit, milk, and eggs are part of the recipe, then our food gets an extra nutritional contribution.

"Old-fashioned desserts are still a favorite in our home, especially when the crowd gathers for luncheon or supper dessert. Let us revive the oldfashioned prune whip and serve it with well-flavored custard sauce."

Baked Prune Whip

I cup cut-up prunes (cooked, drained, and sieved)

3 tablespoons confectioner's sugar

1/8 teaspoon salt

l teaspoon lemon juice 3 egg whites, stiffly beaten

Mix prunes, sugar, salt, and lemon juice. Beat egg whites until stiff but not dry; then carefully fold in prune mixture. Pour into round 1-quart casserole. Set in pan of hot water and bake at 350°F, for 35 minutes. Serve with custard sauce.

Custard Sauce

2 cups milk 3 egg yolks

1/4 cup granulated sugar

teaspoon salt

teaspoon vanilla (Continued on following page) MARCH 1956



KNOW YOUR LDS COOKS

(Continued from preceding page)

Scald milk in top of double boiler. Beat egg yolks slightly, stir in sugar and salt. Add a little of the hot milk to egg mixture, stirring to blend. Return to double boiler and cook over hot, not boiling water, stirring constantly until mixture coats a spoon. Remove at once from hot water, cool, and stir in vanilla. Makes two cups custard sauce.

"Another favorite is Western Bavarian Cream," suggests Sister Anderson, "flavored with fresh, frozen, or canned orange juice. This molded delicacy is good to serve at the dessert luncheon or after an auxiliary meeting in your

Western Bavarian Cream

1 envelope plain gelatin 1/4 cup orange juice (fresh, frozen or canned)

I egg, separated

1/3 cup granulated sugar 1 cup scalded milk

3/4 cup heavy cream, whipped

1/2 teaspoon vanilla

Springle gelatin over orange juice and let stand five minutes. Beat egg yolk until lemon-colored. Melt sugar in heavy frying pan and heat until it is caramel-colored, stirring constantly. Add scalded milk with egg and softened gelatin. Stir until dissolved. Add salt, whipped cream, vanilla, and stiffly beaten egg white. Blend and pour into chilled mold rinsed with cold water. Chill until firm. Garnish with orange segments and almonds, and serve with

sauce made from Junket Danish Dessert using 21/2 cups cold water. "Any good fruit sauce is good with this Western Bavarian Cream," says our cook.

"Have you ever wanted something to serve with that after-Church sandwich or salad? Cream of corn soup is especially good. I like to serve it from a soup tureen at the table for the buffet supper. We always serve it in cups so it is easy to drink."

Cream of Corn Soup

1 No. 2 can cream style corn

2 cups cold water

2 tablespoons chopped onion

3 tablespoons butter l tablespoon flour

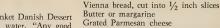
1/2 teaspoon salt

dash celery salt and cayenne 2 cups scalded milk

1 cup cream

Cook corn, water, and onion in saucepan 20 minutes. Press through a sieve. Make white sauce of butter, flour, seasonings, and milk. Add the strained corn and heat thoroughly. Shortly before serving, add the cream.

"Whether you want an appetizer for a party, a soup or salad accompaniment. you'll find Parmesan bread will be a great favorite. It is one bread that disappears like magic whenever served. And the mystery spread is one of those 'extras' that fits in so conveniently at any entertainment as a dip for chips, celery stuffing or toasted squares."



Spread each slice of bread generously with butter or margarine and sprinkle liberally with cheese. Place under moderate broiler heat until the butter is bubbly and the cheese lightly browned.

Parmesan Bread

Mystery Spread

1 pkg. Philadelphia cream cheese 1 cup sour cream 1/2 pkg. dry onion soup mix

Blend Philadelphia cream cheese, sour cream just as it comes from the carton, and the soup mix. Mix thoroughly. Spread on potato chips, crackers or toast squares. Good as a stuffing for celery. Use as you would mayonnaise for sandwiches.

"One recipe using the citrus fruits that we particularly like is an orange refrigerator cake. Soft, delicate cake layers are spread with a tangy orange filling and sweetened whipped cream. It's a 'come back for more' dessert, and yet it is good for you."

Orange Refrigerator Cake

2 cups sifted cake flour

11/4 cups sugar

3½ teaspoon baking powder teaspoon salt

1/2 cup butter

I teaspoon orange rind, grated

7/8 cup milk (1 cup minus 2 tablespoons)

I teaspoon vanilla

3 egg whites, unbeaten

Resift flour with sugar, baking powder, and salt into mixing bowl. Add shortening and orange rind. Pour in 2/3 cup milk and vanilla and beat at low speed. Add remaining milk and egg white; beat at low speed. Bake in two 8x8x2 inch greased pans at 350°F., 25-30 minutes. Chill layers and split in half. Spread orange filling and sweetened whipped cream between layers of cake. Cover top with whipped cream. Refrigerate for several hours and keep refrigerated until served.

Orange Filling

3/4 cup sugar

21/2 tablespoons cornstarch

1/2 teaspoon salt

1/4 cup lemon juice

grated rind of 1 lemon

3 egg yolks, slightly beaten

1/2 cup orange juice 2 tablespoons butter

Mix sugar, cornstarch, and salt thoroughly in top of double boiler. Add



A tasty sandwich accompaniment-Cream of Corn Soup.

lemon juice and rind, mix well. Add egg yolk, orange juice, and butter. Place over boiling water and cook until smooth and thick, stirring constantly.

"Two of my most popular recipes are jellied avocado lime salad and a mustard ring, which is excellent served with ham, ham loaf or wild game dinners. It is a popular dish at a buffet supper."

Jellied Avocado and Lime Salad

1 package lime-flavored gelatin

1/2 cup warm water I No. 1 can crushed pineapple

½ teaspoon salt 2 tablespoons lemon juice

1/2 cup mayonnaise

3/4 cup whipping cream

1/2 cup diced avocado

Dissolve gelatin in water, Drain pineapple and stir 1/2 cup of the juice into the gelatin. Cool; when it begins to thicken, add pineapple, salt, and lemon juice. Fold in mayonnaise, whipped cream, and avocado. Place in wet molds and chill in refrigerator until firm. Unmold on crisp lettuce, and garnish with mayonnaise.



A creamy delicacy-Jellied Avocado and Lime Salad with endive and tomato garnish.

Mustard Ring

4 eggs

3/4 cup sugar

2/3 cup vinegar

3 tablespoons dry mustard

1 tablespoon gelatin (1 envelope)

1/2 cup cold water 1/2 pint whipping cream

Beat eggs well, add vinegar, mustard, and sugar. Cook in double boiler until thick, stirring constantly to keep smooth. Add gelatin which has been soaked in cold water. Dissolve well in hot mixture. Cool. Add whipped cream and turn into mold greased with mayonnaise. To serve, turn onto plate, garnish, and fill center of the ring with finely shredded cabbage salad.

(Concluded on following page) MARCH 1956

New Idea! "Yeast-Riz" Crust Makes Mouth-Melting



TUNA-ONION BROWN-UP



"YEAST-RIZ" CRUST

Scald 1/3 cup milk. Stir in 1/4 cup shortening, 6 tablespoons sugar and ¼ teaspoon salt. Cool to lukewarm. Measure into bowl ¼ cup warm (not hot) water. (Cool to lukewarm for compressed yeast.) Add 1 package or cake Fleischmann's Yeast, active dry or compressed. Stir to dissolve. Stir in lukewarm milk mixture, 1 beaten egg, and 1½ cups sifted enriched flour. Beat until smooth. Stir in an additional 11/4 cups sifted enriched flour (about). Knead. Let rise until doubled in bulk, about 11/2 hours. Punch down; divide into 3 pieces. Roll each into 10-inch circle. Press firmly into 9-inch pie pan. Press edge with tines of fork. Brush with 1 slightly beaten egg white. Let rise until doubled in bulk, about 20 minutes. Prick with fork. Bake in oven at 350° F. for 8 minutes. Do not brown. Fill and bake-or store until ready to use. To store crusts, cool, stack and wrap in foil. Hold in refrigerator 1-10 days. Makes 3.

TUNA-ONION BROWN-UP

Melt 2 tablespoons Blue Bonnet Margarine in large skillet. Add 2 cups thinly sliced onions. Cook until tender. Add 1 can (7 ounces) tuna fish, drained and flaked, 4 sliced ripe olives, 11/2 teaspoons salt and 1/4 teaspoon pepper. Cook until hot. Scald & cup milk. Stir hot milk into 2 beaten eggs; add 2 cups grated Swiss cheese (½ pound). Put hot tuna mixture into "Yeast-Riz" Crust; pour over it the hot milk mixture. Bake in oven at 350° F, for 20-25 minutes. Serve hot. Makes 4-6 servings.

"Perfect main dish for Lent,"

says Mrs. John Schweizer, prize-winning cook of Tillamook, Oregon. "The secret of that wonderful flavor is the rich, fluffy 'yeast-riz' crust. Make it with my handy bake-ahead recipe and keep it in your refrigerator, ready to fill and brown in minutes.'

And use Fleischmann's Active Dry Yeast as prizewinning cooks do. Either the cake yeast-or the dry yeast that keeps for months. It's the fastest, easiest ever.

TRY THE DRY "THRIFTY THREE'S"



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KNOW YOUR LDS COOKS

(Concluded from preceding page)

ONE OF THE most vivid memories of my youth," Sister Anderson recalls, "was hearing Mother say, 'You must remember that there is more to cooking than just following a recipe.'

"Mother always reminded us that the more often we made a recipe, the better it should be. 'You can make it good by doing it,' was Mother's philosophy."

Sister Anderson believes that one reason for her success is that she recognizes cooking is an art, as is interior decoration, and it requires "some knowledge of color and texture. It is a science, and we should recognize it as such and study to improve our cooking habits."

One of the biggest thrills in re-

turning to her Salt Lake City home will be the enjoyment of the three children of daughter Frances Ellen and her husband Robert R. McKay. Marianne, almost 9, David (named for his paternal grandfather, President David O. McKay) aged 7, and Suzanne, 22 months, are anxiously waiting for Nana and Grandpa to come home from California so they can go visit them in the "old house."

The Andersons' other daughter, Ruth Ann, married Dr. Quinton S. Harris, who is now interning at St. Luke's Hospital in Chicago. On their way home from Europe last fall, the Andersons had a brief visit with them. Although separated from their children and grandchildren, the Andersons manage to keep a strong and loving family unity.

Put Them Out in

By Dorothy Rose Whitford

Vou're a busy woman? And you have many little outs it comes won't fit into a twenty-four hour schedule? Then pile all those things you really want to get done out in plain sight!

It doesn't really matter where. Stack them on your desk-heap them on the side table in the dining roompile them on the footstool beside your reading chair-any place, just as long as you can see them!

"Out of sight, out of mind" has misled more than one woman! A tidy house is one thing-but it can be carried too far. Of course you'll be irritated at seeing a pile of undone things-that's the point!

Keeping those "I wish I had time for" items out in sight will serve two purposes:

- (1) You'll be reminded every time you see them.
- (2) Occasionally, you have a moment or two-not long enough to

drag a project out of the closet, start working on it, and put it away. But when it's already out in plain sight, you can get right to work; and when your few minutes are up and you have to leave, you won't be bothered having to put it away again.

Women who have tried this method believe in it-and continue to be amazed at the amount that can be accomplished when it's out in plain sight!

Amelia never seemed to find time to deliver things. Now, she places everything ready for delivery in the front hall-letters-that box of clothing for Korea-the pile of magazines for the hospital-extra garden bulbs for friends. And every time she goes out the front door, she glances to see if she can deliver anything on her way. "It's wonderful how fast the packages go, once they're put in the Itall-and better still, they're soon doing somebody some good, instead of collecting dust in a closet or often being delivered too late to be of any

Letter-writing can be fun-it can also be a chore, once thought Alice. But not since she deposited typewriter, cards, paper, envelopes, stamps, and address book on one table in the kitchen. Now, when a

THE IMPROVEMENT ERA

letter arrives, she enjoys it—then places it on this table. Sometimes, when dinner is cooking or the family is a bit late getting down to breakfast, she can type out several cards or notes. "No trouble at all—and such a relief from knowing I've got a stack of letters waiting to be answered."

Jane used to be haunted with dreams of her unfinished mending. Now as she irons and folds, she simply places all those articles that need a stitch or two, or perhaps a button, in a basket equipped with thread, needles, buttons, and whathave-you, and sets it on the coffee table. Evenings when she and her husband listen to the radio, the mending is simple pick-up work. In fact, it goes so fast that Jane has a bit of crochet work on hand when the basket is empty. "And the best of it is, no one's ever howling, 'Why isn't that button on yet?"

Marie thoroughly enjoys reading —but with four small children in the family, she almost relegated all reading to ten years from now. That is, until she discovered she could stretch out and read for an hour every afternoon while the children took their naps. "And while an hour isn't very long, by being very choosy about my books and always keeping one on my night stand, it's astounding how much good literature I've been able to enjoy the past year during that 'nap time.'"

Ann, whose children are grown, charmingly informs her friends, "Give me a ring any day but Thursday." During the other days of the week, she tosses everything she can't find time for into the guest room. When Thursday comes, she spends the day in this room. "In just a few hours, I can clean up all the extras that used to haunt me every day—and often never got done!"

While you're waiting for the family to get dressed, for the bus to arrive, for the children to come home from school, for the first load of washing to come out—good heavens! had you ever realized you had so many extra little moments of waiting?

Just add them up! And see what those extra moments can do to that open sheet of music on the piano . . . those language records ready to be turned on . . . those snapshots assorted and laid out to be pasted in the family album. . . .

Hey, what's keeping usl MARCH 1956



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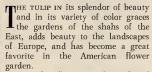
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THE Cosmopolitan TULIP

by Hettie Getsinger



Few other flowers in the realm of nature have played such a romantic part in climbing from comparative obscurity a few centuries ago to a worldwide demand and to a significant influence on world industry, for not only does the tulip, with its array of brilliant colors and its variety of size and shape, please man's esthetic nature, but also its commercial value has served the world market for years. The tulip had such an influence on the economy of Holland in the seventh century that it caused great speculation and inflation, which finally ended in a national market "crash."

The origin of the tulip is shrouded in oriental mystery. The tulip first became known to the western world in 1555 when a Viennese ambassador to Turkey, Busbequius by name, stated in his report of that country, that he had found a rare flower in the gardens of the Turks. "The Tulipan, as the Turks call them," he



stated, "has little or no scent, but it is admired for its beauty and the variety of its colors."

Evidently the tulip had been known in that region for some time, for it is mentioned in some of the Persian and Arabic writings as far back as the tenth century. Omar Khayyam, the Persian poet, wrote:

As then the tulip for her morning sup Of heavenly vintage from the soil looks up.

Konrad von Gesner, a Swiss naturalist of the sixteenth century, saw the tulip growing in a rich man's garden and spoke of it as: "... a plant sprung from a seed which came from Constantinople, or, as others say, from Cappadocia . . . it was flowering with a single, beautiful red flower. . . . It has a very sweet, soft, subtle scent which soon disappeared."

After the tulip was introduced to Europe, it won immediate favor from the botanists and the gardeners, for they saw in it something entircly unlike any other flower. The French botanist, Clusius, procured some bulbs and seed from Busbequius and began to experiment with the tulip. He was very much surprised to learn that certain blossoms that had been pro-

A tulip wonderland of stately beauty.

-A Monkmeyer photo



ducing their own kind for generations would suddenly produce an entirely different variety. What puzzled him even more was that this new variety would retain its shape and color combination in succeeding generations.

Because of these surprise mutations and its ready response to the seientist's and the gardener's desire for new species, the tulip soon came into great demand. Enterprising merchants saw in this unique flower an opportunity for speculation. By the seventeenth century tulips had become an important item in trade, and new varieties were constantly developed in such countries as Holland, France, Germany, and Turkey. These new varieties were held up for high prices, and some of the wealthy nobles paid hundreds of florins for bulbs promising new color combinations.

Gradually the tulip interest began to center in Holland, as the climate and soil of the country seemed to be particularly suited to the growth of

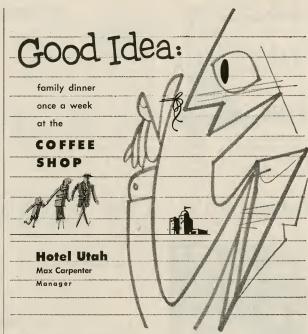
tulips.

The craze for tulips continued, and prices soared. The years 1634 to 1636 became known as the years of the "tulip mania" in Holland. In 1672 Munster of Amsterdam wrote an aecount of the "mania." He stated that one fancier refused 3300 florins for the species Semper Augustus of which he claimed to be the sole owner.

The demand for new varieties finally grew out of hand. Bids were made, and high prices paid for crops of bulbs that were in the ground and had not yet bloomed. Speculation inereased, prices became inflated until, in 1636, the Dutch government suddenly took a hand and invalidated all contracts made on bulbs. The tulip market "crashed" and caused a momentary panie, as not only the dealers but also many of the burghers of Holland had invested their money in bulbs.

The tulip mania was over, but the interest in the flower itself remained, and Holland settled down to a sane cultivation of the bulbs and continued to be a world market. Other countries have cultivated the tulip, but they haven't been able to compete with the quality or quantity produced in Holland. In the United States, a few growers in the states of Washington, Oregon, and Michigan have met with some success, but they supply only a very small percentage of the bulbs purchased annually in the United States.

(Concluded on following page) MARCH 1956



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THE COSMOPOLITAN TULIP

(Concluded from preceding page)

The commercial flower fields in Holland blanket some 16,000 acres between the cities of The Hague and Amsterdam, where the ground is below sea level. These patchwork quilts of many colors offer an unforgettable sight in the spring of the year. Each color has its own separate bed. The Dutch gardener pays little attention to the splendor and beauty of these flowers, however, for he is interested only in the bulbs. When the blossoms are in full bloom, he cuts down the flowers in order to conserve the strength of the bulb. The flowers are used for fertilizer.

So it is that this simple little flower which sprang from obscurity has developed into a genus of great diversification. A recent horticultural report claims some 2500 varieties of the tulip, and the search for new species still continues. Botanists everywhere are still hopeful that they may some day produce the black tulip.

The black tulip, around which

Alexander Dumas wrote such an interesting story, has yet to be born. There are many almost-black varieties, but these still have a purple-ish or maroon cast. If, however, the botanist from the Lisse Laboratory in Holland is correct, then the search for a coal-black tulip is futile. This scientist says: "A black tulip or black flower of any kind is impossible, for black is not a color, and flowers must have color."

Botanists have, in their ceaseless research and experimentation, come upon a new discovery recently. They have found that the pigment within the petals of the tulip is sometimes attacked by a virus and, when this occurs, it causes a fusion of colors within the flower, resulting in a feathered or brilliantly striped species. These species will retain their new markings in following generations.

Thus the provocative cosmopolitan tulip blooms throughout the world, and wherever it appears, it brings a message of world kinship and a renewed hope for world understanding.

IS YOUR HOME HEALTHFUL?

(Concluded from page 147)

of denying them the normal use of their own home. Any experienced parent knows that unsupervised bathtub-cleaning could easily become a hilariously splashy business, but wise discipline is a very different matter from making a prison of the home.

You may have noticed the families who always use the back door of their houses; the front door is reserved for "company." Mother may be saved a little work, but what of the social confidence of these children who seldom know what it is to handle the dining room silver and who, all too soon, will be expected to carry them-

selves with aplomb through startling range of normal social situations?

Modern parents make merry fun of great-grandma's "parlor" which was only used for weddings, funerals, or a visit from the bishop. But are our own homes truly "home" to the children? Many parents who cringe at the elatter of boys' boots on the stairs might relax and really enjoy their children if they heard, as I have, the comment of an apparently happy but childless woman: "I love my beautiful home, but I'd give anything in the world to see the footprint of a size-three shoe on my polished floors."

MARRIAGE IS NOW MY CAREER

(Concluded from page 149)

I no longer fear for the future. If I do not have the money in the bank for the children's college education, we have something more worth while in its place—the faith that they can earn their own way and thereby get more education than they would had they not worked for it.

For hair styling and fine clothes I have substituted a relaxed face and

an agreeable disposition, which makes me more attractive to my husband and my children. I know this—for they often tell me so.

Learning to understand my husband, listening to my children, reading together, working together, talking and laughing—What more can any woman want? It is a satisfying and stimulating life. Now I have time for just plain wifely devotion and love.

On the Bookrack

(Concluded from page 134) tomb in an attempt to find the original manuscripts of Shakespeare's plays. The tomb is that of the Walsinghams, Lords of the Manor of Scadsbury, and intimate friends of Christopher Marlowe.

Since the Relief Society literary lessons for the next season deal with Shakespeare, this book will prove interesting reading .- M. C. J.

The First Dress

(Continued from page 153) tied primly on top of my curls, waiting for the services to begin. John drove his father's team of horses swiftly up to the meetinghouse gate.

"John was tall and rugged. He had been away hauling lumber from the mill up in the hills. He shouted an order to his horses as he leaped out of the rig. Then with the elegance of Sir Walter Raleigh he carefully helped his mother with all of her billowing skirts to the ground.

"My whole world changed in that split second. My stepmother was stunned by the feverish way that I suddenly became interested in her teachings.

"I learned to know the golden brown of the bread before I took it from the scorching oven to cool. The grace I presented to visitors who came calling was beyond reproach. The fine seams began to fly swiftly through my nimble fingers.'

Susan edged closer. Her needle was forgotten.

"Then I was ready for my first dress. It was an exciting day, but the yards and yards of cloth that went into that skirt were like nightmares. The tight fitting basque was a puzzle, but I wanted the dress for the birthday party that John's sister was giving. I wanted to look my best so that John would notice me.

"'Basque might be a little too tight, Pearl.' My stepmother was critical as she stood in the doorway wiping a plate over and over with a towel. 'Look at your sunburnt face! Looks like you'd stay out of that blistering sun and whiten up a bit. No man likes a brown woman!'

"I turned and looked at her, 'I'll try!' I said.

"When I arrived at the McRae home, it was crowded with guests. They were playing parlor games, and everyone was laughing. John was

(Concluded on following page)



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THE FIRST DRESS

(Concluded from preceding page) standing big on the other side of the room.

"Suddenly I noticed that John was watching me. I was pleased at first, and then little stabs of doubt began pricking at mc. Could something be wrong? It must be the dress! I squirmed in my chair and lowered my head so no one would notice the red surge of color that had flooded my face."

"What did you do?" Susan was absorbed. The spool of blue thread fell unnoticed to the floor.

"I went into the kitchen with its spicy smell of hot cookies and quietly sat on a high stool. Someone shoved a dish of ice cream into my hands. I was quick to notice that John was starting to make his way toward the kitchen, too. I jumped off the stool, told someone that I had a headache and made my way swiftly out the back door.

"I lifted up the heavy skirt and began cutting my way through the fields toward home. The tall sunflowers poked mockingly at my new dress. Tears welled up suddenly in my eyes, and I stumbled blindly over the alfalfa strips.

"I went into the second bedroom and turned around and around in front of the mirror. 'I can't see a thing wrong!' I mumbled. 'Can't see a thing wrong!' Tears began streaming down my cheeks. I threw myself on the bcd and began sobbing as if my heart had been slashed.

"The next morning Papa and

Mamma left early for town, and I was left to churn the butter and shape it into pound slabs and cook the noon meal. I was just getting ready to make a fire in the stove to simmer the beans when I happened to glance out of the kitchen window. A cloud of dust was rolling up the lane, and in front of it was the McRae rig. It stopped at our front gate.

"My heart seemed to stick in my throat as I saw John lcap from the carriage and make his way to our front door.

"'Hello!' It was hard to push the words out. 'Papa isn't here.' I tried to smile.

"'Didn't come to see your pal' He was quick. 'Just wondered what happened to you yesterday. Sis said you had a headache. Are you feeling better?'

"I think I said something.

"'Sayl That was the purtiest dress you had on at the party. Sis said that you made it.' He looked pleased as I nodded.

""The dance this week—would you go with me?" He said the words—a little uncertain.

"I smiled my consent."

"Golly!" Susan exclaimed.

Grandmother laughed. "That was the beginning."

Susan lifted up the blue taffeta. A warm, pink tinge had leaped into her cheeks, and an eager smile had flashed across her mouth. "My first dress! It might have something to tell, tool?"

THESE TIMES

(Continued from page 130) tions." Small seminars are added in the later years as are "independent study assignments." Laboratory instruction features scientific training throughout. Students attend (mandatory) thirty-two to forty instruction hours each week of all types-double that of college students in the USA. However the Soviet press has "denounced" this as "overburdening." About 1,100,000 were enrolled in all Soviet higher education in 1954 as regular students. Another half million were enrolled as extension students. The total is less than one-half of the US college enrolment, but the figures mean different things for each country. The study makes this significant observation (p. 184):

While higher education in the Soviet Union is still accessible to a substantially smaller number of persons per capita than in the United States, it is available to a substantially higher number per capita than in other countries of the world. (And) . . . in recent years the number of graduates of Soviet higher educational establishments in various applied fields such as engineering, agriculture, and medicine has substantially exceeded the rate of training of these specialists in the United States and in other countries of the world.

Since the middle 1920's the Soviet Union has graduated about forty-two percent more engineering professionals than the USA (682,000 to 480,000). Similarly, for agriculture (244,000 to 133,000) and medicine (320,000 to 148,000). The study makes clear that this Soviet emphasis "was carried out at the expense of other fields."

Thus the USSR by about 1953 had gained equality with the US in sheer

THE IMPROVEMENT ERA

numbers of trained professional manpower, at least in the applied scientific fields of engineering, agriculture, and medicine. But the US had about 5,800,-000 persons with completed higher education compared with roughly 2,000,000 in the Soviet Union. The study concludes with this statement:

As a result . . . (Russia) . . . has reached a position of close equivalence with or even slight numerical supremacy over the United States as far as the supply of trained manpower in specialized professional fields is concerned. Our own policies in the field of education and in regard to specialized manpower resources will decide whether within the next decade or so the scales will be tipped off balance.

In this future, the question of educational philosophy and values may outrun the question of sheer quantity. Is the "task of the teacher and of the scholar" merely to demonstrate and apply-in the realm of higher education, or is it also to question, challenge the unknown, seek out the unknown in human life, in nature, and in the universe? Educational philosophy may prove to be the more important quest in the long run.

President David O. McKay has said: "The Church stands for education. . . . Members of the Church are admonished to acquire learning by study, and also by faith and prayer, and to seek after everything that is virtuous, lovely, of good report, or praiseworthy. In seeking after truth they are not confined to narrow limits of dogma or creed, but are free to launch into the realm of the infinite, for they know that 'Truth is truth where'er 'tis found, Whether on Christian or on heathen ground!"1

This is a recommended guidepost to consider in constructing an educational philosophy for these times!

Gospel Ideals, p. 440.

SPRING TRUANCY

By Kathryn Evans McKay

BY MY kitchen drainboard A window-full of bloom Blends apple-shell and plum-foam And purple lilac plume.

Honeybees and blossoms . . . Ouch! that water's hot. That's what comes from looking Where my hands are not.

Dishes in the dishpan-What a common chore When the world's a riot Just outside my door!

Oh, it's Spring, Spring, Spring! And my heart has taken wing,

(There my feet go, too!)



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MARCH 1956 207

Your Page and Ours





CORRECTION

Pardon us—but either way, it's a good choir! This picture appeared inverted in the January 1956 issue, page 19.

San Diego USS Prairie

Dear Editors:

AM LDS GROUP LEADER on board the ship USS Prairie. I enjoy

my work more than anything I know.
We feel there isn't any other magazine printed that will ever compare with The Improvement Era.

We brethren in the service look forward to receiving the Era as much as we do to receiving letters from our loved ones!

Thank you, and may the Lord bless you always.
/s/ Maynard L. Zufelt

Ramstein Air Base Germany

Dear Friends:

VE WANTED to write for some time and thank you for the issues of The Improvement Era that we have received. It is surprising how many familiar faces you see when you are reading

We have enjoyed them so much because of the spiritual feeling you find in the articles. When it is not possible to go to Church as you should, a magazine like THE IMPROVEMENT ERA helps to let

you know what is going on in the Church.

Thanks again. I'm looking forward to the next issue.

/s/ Mrs. Boyce Linden McKnight

Dear Editor,

HAVE BEEN receiving your wonderful magazine since I have been in the service, and it has been a real pleasure to read about the progress our Church is making. I was especially impressed with the last "Temple" issue. It is a marvelous work our Church is doing in building houses of God, in which our members all over the world can perform the sacred ordinances necessary for eternal life.

Since I have been in the service, I've been teaching our gospel to a good friend of mine, in the service also, and he has decided to be baptized. THE IMPROVEMENT ERA was definitely an instrument in his conversion, because the truths contained therein cannot be denied by an honest person. If you could suggest a book which tells of the history of the Church, etc., it would really

I would especially like to have any literature and tracts you have on Church history. Thank you very much for your help.

Sincerely, /s/ Jerry L. Curtis

Camp Stewart, Georgia

Dear Sir:

Wish very much to subscribe to your magazine. I'm not a member of the Church of Jesus Christ of Latter-day Saints, but hope to be some day. I'm originally from Hawaii, and I've known many of the LDS missionaries.

I don't know but hope to know, as of now I only believe, that the LDS Church is the true and only true Church of Jesus Christ. I have faith that your magazine will help me get closer to your

I'm enclosing five dollars. I want one subscription to come to me and one for my buddy.

Sincerely yours, /s/ Harold H. Yoshida

Eglin AFB, Florida

Gentlemen:

HAVE ENJOYED very much the previous issues of The Improve-MENT ERA that I have received and am looking forward to the

The ERA has also been a means whereby I have been able to discuss the gospel to some extent with some of my buddies when they have looked through my ERA and asked me questions about it. May the Lord bless this great work.

Sincerely /s/ A/2C Milton P. Melden



F.P.O., California

IWAKUNI LDS SERVICEMAN'S GROUP-serving on board Naval Air Station, Iwakuni, Japan, situated twenty-five miles south of the Atom Bomb city of Hiroshima, boasts a job for each active member of the group. Group leader Rulon Thayne, of Farmingmember of the group. Group leader Rulon Thayne, of Farmington, Utah, states that every member of the group of fourteen has at least one assignment in Sunday School, priesthood, Relief Society, group or district leadership. Many have several different assignments. The Iwakuni group is part of the Southern Honshu-Kyushu District, Northern Far-Fast Mission. Members (left to right) are, front row: Laurie and Margret McKinnon, Myron Hudson and Rulon Thayne; Back row: Wayne and Naomi White, Richard McKinnon, Joyce and Albert Minasian, Wayne Kohagen and Clyde Staffieri. and Clyde Staffieri.



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Can you put yourself in the picture above? You've just moved into that new dream house. You have many things to buy for it-furniture, carpeting, and drapes for the inside; lawn, sprinkling system, flowers and shrubs outside . . . and dollars will stretch only so far.

But are you overlooking something even more important than furnishings and landscaping? How can you make sure that this home will belong to your family for as long as they want it? The answer, of course, is mortgage insurance.

That important mortgage insurance can be provided in your Beneficial Life Planned Futures program. Call your local agent or mail coupon below for further details. No obligation, of course.

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David O. McKay, President

BENEFICIAL LIFE



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